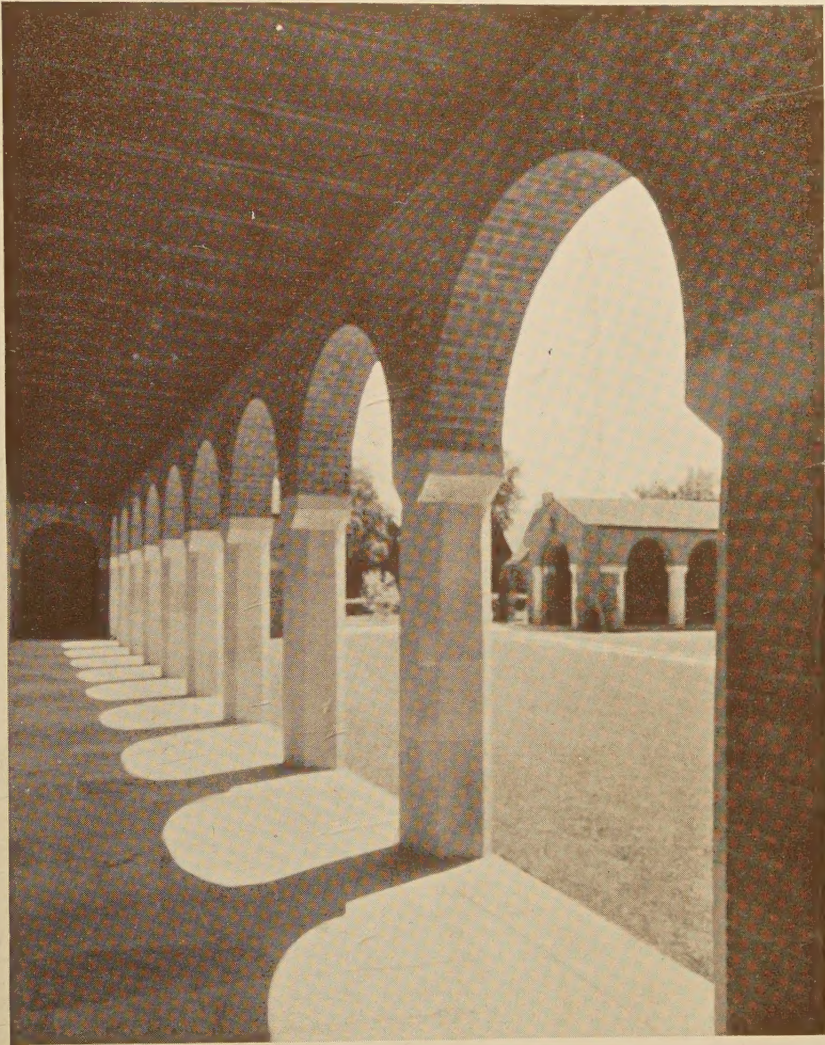


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The EXPOSITOR'S MINISTERS ANNUAL

Aid for Busy Preachers: *The Expositor's Ministers Annual* for the current year is an astonishing production, compiled by Joseph McCray Ramsey, editor of the *American Expositor*, and published by the Fleming H. Revell Company. It contains, for every Sunday of the year, a sentence with which to call the congregation to worship, suggested lessons, anthems, and organ voluntaries; a sentence to be read before taking the offertory, a prayer to be offered when it is received at the table; and a benediction with which to close the service. Then follows a sermon, with suggestions of appropriate hymns; and, for those who prefer to follow the Church year, another sermon on some text in the Epistle for the day. In case neither of these sermons fits the need of the preacher in search of suggestion for his morning discourse, there follow three skeleton outlines on other texts, and usually a few other texts deemed suitable to the thought of that day in the Church year are provided, followed by a selection of quotations from modern literature, gathered together under the title "Seed Thoughts." Next comes an exposition of the International Sunday School lesson for the day, a sermon for juniors, another for the children, and yet another for the Sunday evening service. A sermon for the mid-week service comes next; and, so that every need of the busy preacher should be met, there follow suggestions of topics for his addresses to mid-week gatherings of young people. The material comes from the pens of many preachers; and though we do not claim to have read through all the six hundred and eight pages of the volume, we have read enough to be able to testify to the high quality of its contents and their stimulating character. The lazy preacher, if such a man exists, will not find his work done for him; but he who is sometimes, through being too busy in merely serving tables, hard-pressed for themes for his sermons and in need of mental quickening, will never turn to its pages in vain. It only needs to be further said that copious contents tables and indices are provided, and that the whole colossal production is probably described correctly by its publishers as "the best aid to the busy pastor ever provided."

—P.A.D., *The Methodist Recorder*, London.

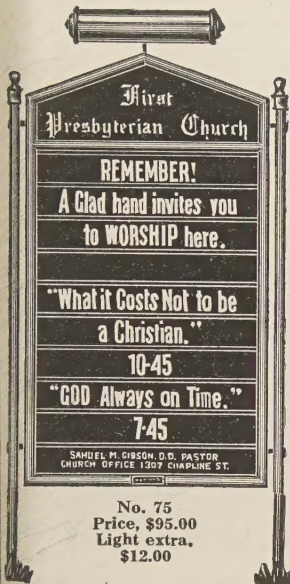
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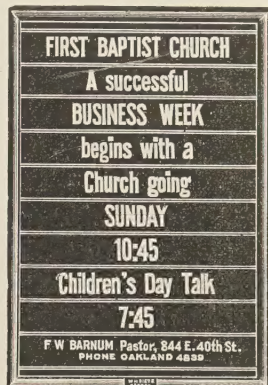
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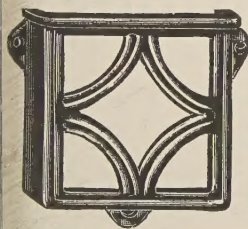


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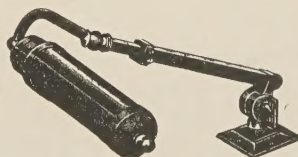
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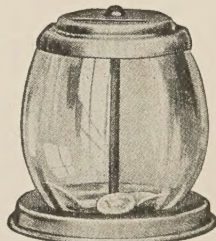
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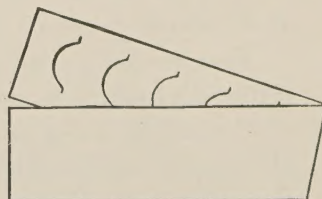
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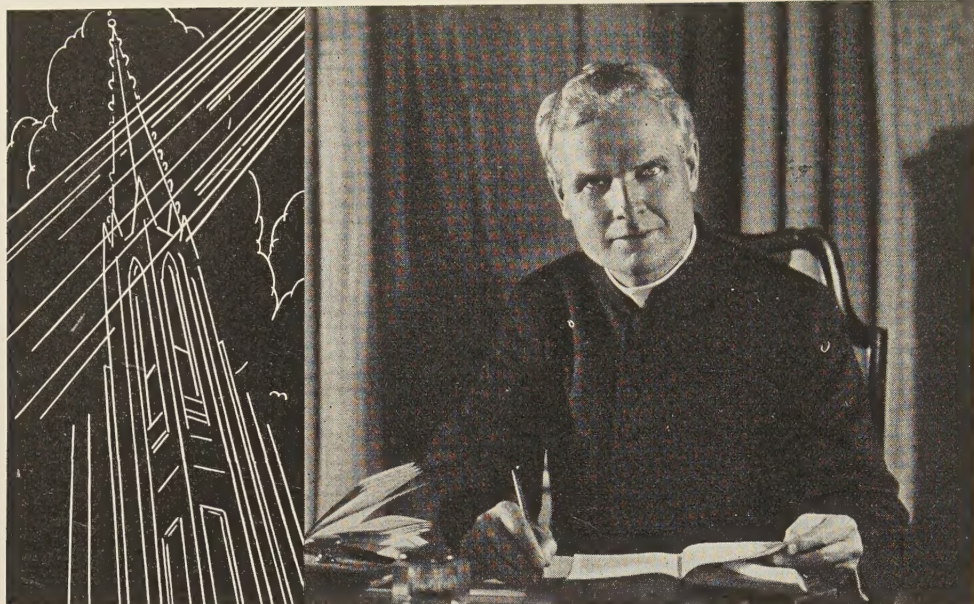


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The Expositor

The Journal of Parish Methods

The Ideal Minister

THE HON. FREDERICK A. HENRY, Esq.

We are deeply indebted to EXPOSITOR subscriber, the Rev. A. C. Yost, of Spencerville, Ohio, not only for the following article from the pen of the Honorable F. A. Henry, Esquire, but for the generous spirit which prompted him in his desire that all EXPOSITOR readers might benefit by and receive inspiration from it. Rev. Yost heard Judge Henry deliver his masterly address to a group of Congregational ministers gathered at Oberlin Theological Seminary from Pennsylvania and Ohio.

THE EXPOSITOR is happy in presenting the first section of the address in this issue. Such lay inspiration suggesting a bit of sober, conscientious, pastoral-introspection is far from common, as is the manner of presentation. When the able jurist says, "It is sometimes good for a pulpit hobby-rider to be thrown. If he is then as good a sport as the Prince of Wales, his congregation may laugh and love him still," he is no less true than when he says "the ministry of the pastor . . . is the real door both of the world's entrance to the church and of the church's effectual access to the world."

— EDITOR.

THE professional ministry of religion in our day embraces at least eight functions. These fall naturally into four groups of two each: preacher and evangelist, priest and prophet, teacher and pastor, overseer and steward.

In the Scriptures and in the usages of different protestant churches, these terms are variously and often technically employed; but here they are used merely as suggestive labels for the several kinds of work comprised in the minister's calling.

Though analytically distinct, the eight offices are commonly united in one person, and, as exercised, are blended one with another in divers combinations and proportions. But as affecting the church and the parish, and especially the minister's efficiency, they deserve to be defined and examined one by one.

The protestant minister's first and most comprehensive office is that of preacher. Normally, the stated meeting for public worship on Sunday morning brings together the largest assembly of the church, and there the order of service properly culminates in the sermon. It is thus that the preacher edifies his hearers; that is to say, he fortifies their faith and strengthens their incentives to right living.

His second and no less important office is that of evangelist; to convince unbelievers, to convert sinners, to move the spiritually inert to reclaim the apostate, and, in short, to add to the church day by day those who are being saved. This ministry is less in vogue today than formerly; but none within the church, least of all a clergyman, will deny that it is fundamental to his calling. It need

not, however, be merely, or perhaps any longer chiefly, a function to be discharged publicly from the platform, but often privately and in personal conference.

Thirdly, the priestly office, though sometimes minimized or even denied, embraces in fact an equally vital part of the minister's duty. I have no mystic views to expound concerning the qualification or ordination, the sanctity or the authority of the priesthood; but, in any view the minister's role is appropriate if not indispensable to the observance of the solemnities of baptism, induction into the church, consecration to office, the Lord's Supper, public invocation, holy matrimony, and the offices for the dying and the dead. On such memorable occasions the minister's exalted functions, whether of intercession or adoration, require of him, and tend to inspire in his hearers, a depth of devotion in worship, and a sense of divine sympathy in joy and suffering, that is seldom or never otherwise attained.

Fourthly, the exercise by the clergy of the prophetic office, save when it coalesces with that of the evangelist in the calling of men to repentance, is a subject which I now merely mention, reserving for later discussion that aspect of it which pertains to pulpit partisanship on political and sociological issues, problems, indeed, of vast importance and vital ethical implications, but commonly accounted secular rather than religious, and conceded to be provocative, divisive, and cumbered on either side with endless persuasive casuistry.

Fifthly, the teacher's office, unlike that of the prophet, concerns itself rather with men as individuals than

with those of a class or generation, and with the dispensing of light and leading rather than of censorship and judgment. The endeavor to familiarize his people with the teachings and the noble diction of the Bible, and with the history of the Church and its intrepid builders, is a function of the minister not to be deputed wholly to the Bible school. Though deprecating the preaching of abstruse dogmas, people are apt to be pleased with the pulpit-teaching that vividly portrays the acts and talks of Jesus and his intimates, and their intercourse with those of every sort whom they met; or that recounts the thrilling adventures of Paul and his comrades in their successful spreading of the gospel and rearing of churches along the classic borders of the Great Sea; or that describes the trials and triumphs of Peter and James in the church at Jerusalem and its outposts, together with the story of its persistence despite persecution, and of its hesitant steps in the assimilating of Jewish and gentile Christians; or that recites incidents from the great epic of the Hebrew race, with its heroes and kings, its priests and prophets, through the centuries before Christ. If churchgoers can not also attend the Bible school, or think that they have outgrown it, why should they not be regaled with Bible sermons, and thus steadily schooled in the sourcebook of their faith?

Along with the teaching function, I have coupled, sixthly, that of the pastor; literally, the shepherd of the flock. In the earthly ministry of Jesus these were the two offices most exercised by him; and, as they afforded his disciples their most precious and intimate relations with him, so they are today more familiar and

appealing than any mystic theory of the atonement beyond personal trust in him. Today therefore the minister, as far as in him lies, will understand and befriend each member of his flock.

The two remaining functions of the minister are exercised less directly for the cure of individual souls than for the fitting of the church as an implement, and of the parish as the field, for such spiritual husbandry. But in making the church orderly and efficient, the minister will beware of mechanizing it. And he will avoid overworking the distinction between the institution and the people comprising it.

Thus qualified, the seventh office of the minister may be defined as that of overseer, who studies his church as a whole, fully acquainting himself with its history and habits, its environment and opportunity, the spiritual and temporal qualities and capabilities of its people, the things that need to be done, and the means for doing them; and who subjects his findings to continual revisal. In the light thus afforded, he will seek to mold the policy of the church, framing accordingly its agenda of regular activities and new undertakings, and always making sure beforehand of the willing cooperation of his people.

The eighth and final business of the minister is that of steward, who faithfully sees to the execution in detail of what is thus to be accomplished co-operatively by the church under such leadership; drafting recruits for the work, committing them to individual responsibilities, and himself lending a hand wherever needed.

To summarize now the minister's

functions, his vocation as a whole must be deemed to embrace:

1. Preaching, that strengthens the hearer's faith and his will to do right.

2. Evangelism, that turns the hearts of men toward God and righteousness.

3. Intercession, that translates every listener into the felt presence of the Most High.

4. Prophecy, that certifies the ugliness of sin and the beauty of holiness.

5. Teaching, that clothes faith with a knowledge of the Bible and the Church.

6. Watchcare, that restoreth the soul.

7. Supervision, that embraces every opportunity and is provident of every need.

8. Stewardship, that is faithful in little as in weighty things, and ready in all.

Preacher and evangelist, priest and prophet, teacher and shepherd, overseer and steward — how various must be the gifts, how mountainous the labors, of the ideal, nay, of the merely tolerable minister! To appreciate this fully, we must now double back upon our track, before essaying any synthesis of the reciprocal relations of pulpit and pew, and especially of their agency in the realizing of what Jesus called the kingdom of heaven, and scan in reverse order up to their climax the moot points in this analysis of the minister's functions.

I wish especially to dispel any impression that the work of overseer or of steward is less essential or less becoming for the minister to do than is any other. One may indeed over-stress the institutional cult; as if man were made for the Church. But

on the other hand, as the Church is indispensable to man, so the fostering care of it becomes effectually the cure of souls. Excess may arise, too, in the promotion of it, as if it were a secular enterprise. It shares then the unpleasant connotation of the expression "go-getter." Happily such ministry is short-lived. The tumult and the shouting dies. It is rather by unobtrusive competency that the minister's excellence in these offices proves itself. And often on these the others hang.

Here again, however, church administration may fail, even when simulating success. He errs awfully who conceives of the church as a robot, to be accoutered and tuned up, instead of an organism to be nurtured. Abounding life is its element and very nature. Successfully to conduct a church is thus not so much a matter of causing gears to mesh without grating, as of keeping the life-current pulsating vigorously and rhythmically in its every limb and tissue.

Inherent in the economy of living, various duties may be cited, which, though vital, seem often to be lowly. Such duties Jesus performed of course for himself, and on occasion also for others. The same has to be done for churches everywhere today. For an appraisal of the minister's relation to them, I commend a recent book, "Chores and the Altar," written by the Reverend George A. Campbell, of St. Louis, and having for its "major theme, the spirit of humble worship which transfigures even the most menial church 'chores' into acts of surpassing grace."

There is nothing servile in such service; for it leads to rulership. The

humility it bespeaks consists naturally with the minister's tacit, persistent aspiration to realize his ideal of a church, and the quiet unfailing efficiency with which he approaches it. He keeps his lamp filled; the talent entrusted to him in gainful use; his helpers at their proper tasks. There is no procrastination, no confusion, no fiasco. And the sure gains accruing to his church are its sound health and steady advance.

All this demands the most vigilant foresight, tactful leadership, and unflagging diligence. Of course the minister can not alone do it all; and even if he have no paid helpers, he should try *not* to do it all; for a chief part of his business is to interest his people in working with him, and to fit each one to his assigned part. But we must at least see that the work is done, and done properly.

There is much, however, that he cannot delegate. Besides his pastoral duties, he must know all about every activity and service of the church, even though someone else conducts them. He should study the fitness and faithfulness of each official and committee-member in the church organization, and the problem of shifting any of them without friction whenever necessary for efficiency. He ought to know every part of the church edifice, and to make sure that its upkeep is regularly attended to. He should understand every item in the property and business affairs of the church; and especially must he familiarize himself with its finances, and himself assume or closely attend upon the directions of all measures for recruiting them.

Thus the preparation and adoption of the annual church budget and, in

connection therewith, the planning and executing of the every-member canvass, are matters for as careful forethought, wise counsel, and meticulous attention to detail, as any community fund drive. Whatever his distaste for business or his modesty about learning whence his salary comes, this is a thing the minister dare not neglect.

It may be objected that this conception of his province contemplates the unfair or unequal loading upon him of responsibility and initiative which the congregation should itself

assume or share. Even so. But if such just balance is destroyed or wanting, and the minister refuses or fails to establish or restore it, he is simply not equal to his job, even though the congregation is primarily at fault. Members of other professions face similar situations, and are expected to fill the gap themselves where cooperation at first is nil. Indeed the typical work of the minister might almost be called the making of bricks without straw.

(In the next issue we shall pass on to the Shepherd function.)

Religious Drama and Pageantry

MARCUS L. BACH

THE LANTERN

A Dramatic Homily

Organ Prelude — Lead Kindly Light.

Invocation — "The Lord is in His Holy Temple, let all the earth keep silence before Him." (Spoken while the organ plays, softly.)

Organ Prelude — Let the Lower Lights be Burning.

Drama Prologue — (While organ plays the above and before the curtain is drawn.)

There are moments in life when the faith in which we have complacently trusted and the hope to which we have confidently attached ourselves are put to extreme tests; moments when doubts take preference over confidence; moments when it is extremely difficult to say:

"Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
Thy will be done!"

"Let but my fainting heart be blest,
With Thy good Spirit for its guest,
My God, to Thee I leave the rest —
Thy will be done!"



The drama for this evening is entitled, "The Lantern." (The curtain is drawn during the following remarks.) Come with us to a seaman's home on the rugged shores of the Atlantic in upper Massachusetts. It is Sunday evening and within the dimly lighted room of the little dwelling, sheltered from the wind and rain, we find David Brantley and his daughter, Mary. They are sitting close to a heavy homemade table from which an old lamp sends out its dim and flickering light (The curtain is drawn, the scene is revealed, the organ stops. A low, threatening wind is heard and at intervals a flash of lightning may be seen through the window of the room.)

BRANTLEY. Bring me the Bible, Mary, and light the other lamp and I'll be reading something to you.

MARY. Don't you want to wait until Roger comes back from the store?

BRANTLEY. There's no telling when he'll be back. He's probably listening to

the yarns of some old seamen sitting around the stove down there. Do you hear that wind? Down at the store you can hear the waves piling themselves up against the crags. That's the place for story telling and spinning of yarns. I reckon Roger is listening just like any eighteen-year-old boy would do. Bring me the Bible, Mary.

MARY. Here it is, father. (*She lights another lamp.*) Is this light better?

BRANTLEY. It'll do. You're a good girl, Mary. Now pull up your chair here to the table and we'll have a regular meeting, just the two of us.

MARY. Do you think Captain Thompson will put off in such a storm, father?

BRANTLEY. He's fool enough to do it, I reckon. He's sea-mad, Mary; and when a man's sea-mad there's just no anchoring him in port once he's made up his mind to set sail.

MARY. I shouldn't think he'd get very far tonight.

BRANTLEY. (*Opening the Bible.*) Well, you can't tell. Now, let's see — what'll we read tonight? Shall it be one of the parables again or shall we go back here into the Old Testament?

MARY. (*Anxiously.*) Father, I wish Roger were here.

BRANTLEY. For plain reading, Mary, and honest-to-goodness religion there ain't nothing like the gospels. Let's turn over here to Luke or Mark — Mark, that'll do.

MARY. Did he take a lantern with him?

BRANTLEY. What's that?

MARY. I asked whether Roger took a lantern?

BRANTLEY. Oh, yes, I reckon he did. Here, Mary, listen to this now — this is the kind of religion we seamen can understand. Listen here, "And the disciples left the multitude and taking Jesus with them, went into a boat. And there arose a great storm of wind and the waves beat against the boat, insomuch that the boat was beginning to be filled with water." Many's the time I've gone through just such an experience, Mary. I reckon the wind can blow just as strong out here as it did in Galilee.

MARY. That's a picture of the Lake of Galilee over there above the hearth-place.

BRANTLEY. Yes, but that picture was made when the sea was calm and when the sun was playing on the ripples. A sea is innocent enough in the daytime, Mary, when the wind is down. It's different at night . . . Well, let's read on —

MARY (*Rising.*) Wait until I see if there is any sign of Roger.

BRANTLEY. You mustn't go out, Mary.

MARY. I will look out is all. It's beginning to rain, too. There's not a sign of a lantern anywhere — only the light from the lighthouse sending its beam straight out over the sea. Father, do you think —

BRANTLEY. Roger wouldn't thank you for worrying about him, Mary. There's nothing dangerous about walking to the harbor store, even at night. Well, now let's see — "And the boat was beginning to be filled with water. And the Master himself was in the stern asleep on the cushion; and they came to him and awoke him and said, Master, carest thou not that we perish?"

MARY. I've often wondered about that, father; do you think Jesus was really sleeping then or — well, do you suppose it was all planned to be like that?

BRANTLEY. Planned to be like that?

MARY. I mean, planned like in a story.

BRANTLEY. No, I reckon not, Mary. Nothing in the Bible happened just so it would make good reading. I can imagine the Master sleeping at that time. A man with a clean conscience can sleep anywhere, even on a ship in a storm, if he trusts in his Maker —

MARY. Yes, I suppose. Father, do you think Roger —

BRANTLEY. It's easy to picture the scene, isn't it, daughter? You've seen enough right here to know what it must have been like in that ship on Galilee. No — I can't blame the disciples for being just a little impatient and for waking the Master as they did. I can almost hear Peter — I reckon it was Peter, saying, "Master, don't you care about us at all — don't you understand how dangerous this all is?"

MARY. It isn't any sin to be frightened about things that really matter. Father, is the wind worse tonight than it was a week ago when you — when you had to turn back?

BRANTLEY. Well, I don't know that it is. Here's the end of the story, Mary. "And he arose and rebuked the wind and said unto the sea, Peace, be still. And the wind ceased and there was a great calm."

MARY. It's beautiful, isn't it?

BRANTLEY. I know how they must have felt then, too. A man's got to live through a storm to know that. He's got to experience having himself whipped and tossed with nothing to see but flying spray and nothing to cling to but faith.

MARY. I know, father.

BRANTLEY. But then, thank God, there's never a storm without an end, and there's never a ship set sail in which the Master hasn't been—unless men would not let Him aboard at sailing time. I've often found Him, Mary, and I've spoken to Him out there. And many's the time I've heard him say, "Peace, be still." And dawn broke and a calm sea lay before us.

MARY. It's raining harder now. I wish, father, I wish—

BRANTLEY. What do you wish, Mary?

MARY. Oh, I know it's foolish of me—but I wish Roger were here.

BRANTLEY. (*To himself.*) And he said unto them, "Why are ye so fearful? How is it ye have no faith?" That's what we have to learn too, Mary; that's almost meant for us tonight—worrying about Roger—

MARY. (*Terrorized.*) Father!

BRANTLEY. What is it, child?

MARY. Then Roger isn't at the store—then he is on the—

BRANTLEY. Mary!

MARY. Then he did go with Captain Thompson? He did go? He's out there tonight? Now?

BRANTLEY. Come, my child. Come here to your father.

MARY (*Rising.*) No! Oh, father, why didn't you tell me! (*Suddenly.*) I'll go down to him! I'll go down with a lantern!

BRANTLEY. Come, Mary. You must be sensible. (*Rising.*) You must be brave. You must have faith!

MARY. Oh, why did you let him go? Why did you let him go?

BRANTLEY. It was his wish, Mary, not mine. It was the call of the sea, and nothing I could have said would have kept him on shore.

MARY. But, father, don't you hear the storm? Don't you understand? Don't you care?

BRANTLEY. Yes, Mary. Yes, I care. And I feel everything just as you do—

MARY. Then let's do something—quickly!

BRANTLEY. Let us have faith, my child. Faith! (*As though to strengthen his own faith.*) "Why," he said, "are ye so fearful?"

MARY. But I can't—I can't be that way! How many have gone down to the sea and have never come back! (*She crosses to the window distractedly.*)

BRANTLEY. Mary.

MARY. (*After a moment.*) There is a light moving up the pathway!

BRANTLEY. A light?

MARY. Yes! See!

BRANTLEY. Ah, a lantern.

MARY. Someone is running with it—he is swinging it, father, he is swinging it! He is almost at the door! (*Threateningly.*) If something has happened—

BRANTLEY. Mary! Have faith! (*He goes to the door.*) Come in—

STRANGER. Mr. Brantley?

BRANTLEY. I am Mr. Brantley.

STRANGER. You are wanted at the harbor, sir.

MARY. Tell me—what has happened? Is it Roger—

BRANTLEY. Quiet, Mary! What is it, STRANGER?

STRANGER. Nothing definite, sir. Captain Thompson set out at seven and the report—

BRANTLEY. Yes. Yes, I know! Quick, Mary, my things and some blankets! Hurry!

MARY. I'm going with you, father! I'm going with you! (*She hurries to gather the blankets and helps her father into his coat.*)

STRANGER. She had better not go, Mr. Brantley. It is storming badly down there.

MARY. But I am going I tell you! Ah, if Roger is—if Roger is lost—

BRANTLEY. (*Sternly.*) Mary, do you see that open Bible there? Do you remember what we just read?

MARY. But I can't help it!

BRANTLEY. (*As before.*) If you believe there is a God in heaven, you *can* help it! (*Quieter.*) Peace, my child, peace. I'll

take the blankets. Stranger, would you, would you stay here with my daughter until I return?

STRANGER. Certainly, sir. Won't you take my lantern?

BRANTLEY. Your lantern?

STRANGER. Yes, its light is bright, and you are welcome to it.

BRANTLEY. Thank you. And you will be brave, Mary?

MARY. Yes, father — I will be brave.

BRANTLEY. That's a good girl, Mary. (*He exits.*)

MARY. (*After a prolonged silence.*) Stranger, do you think — do you think they will come back?

STRANGER. There have been fiercer storms than this and ships have weathered them and returned safely.

MARY. And there have been storms not nearly so bad and —

STRANGER. It is our privilege always to trust and to hope. May I lay a log on the fire?

MARY. (*Sharply.*) Oh, you can be calm about it! You can speak of trusting and hoping! But my brother is on that ship! Oh, no, he doesn't mean anything to you!

STRANGER. Yes, Mary, he does mean something to me. Everyone on Thompson's ship means something to me.

MARY. (*Arrested by the sincerity of his voice.*) Yes?

STRANGER. Yes, Mary. (*He is near the table.*) Is this what you were reading to-night?

MARY. About the storm? Yes. You know the story?

STRANGER. Very well. (*Meditatively.*) "And he said unto the sea, Peace, be still; and there was a great calm. And he said unto them, Why are ye so fearful? How is it ye have no faith?" Wouldn't it be beautiful if our trust were as sure as that, Mary?

MARY. (*With a note of irony.*) Yes, if it always came out that way.

STRANGER. (*As though to himself.*) Peace, be still.

MARY. (*Suddenly.*) But, see! It has stopped raining! The wind has quieted!

STRANGER. It is quite calm, isn't it?

MARY. There are lights at the bottom of the hill!

STRANGER. Lights?

MARY. Many lights! (*Fearfully.*) That means —

STRANGER. That may mean anything, my child.

MARY. They are coming up the path!

STRANGER. The moment has come, Mary, in which your faith must stand or fall. Here, take my hand!

MARY. Your hand, Stranger, yes. And let me hold it fast!

STRANGER. The lights are in the garden now — a moment and they will be at the door!

MARY. I must go to meet them! (*Fearfully.*) No, I must wait!

STRANGER. A man is raising his lantern — he is holding it up to his face —

MARY. It is Roger! Roger! He is walking! He is smiling — smiling in the light of a lantern — a bright lantern! Roger!

STRANGER. Faith, Mary.

MARY. (*Slowly.*) Yes, Stranger, faith! (*With great earnestness.*) But what if it had been different — ?

STRANGER. Yes, my child — what then? (*She looks up at him thoughtfully as the curtain is drawn.*)

Organ Postlude — Rock of Ages.

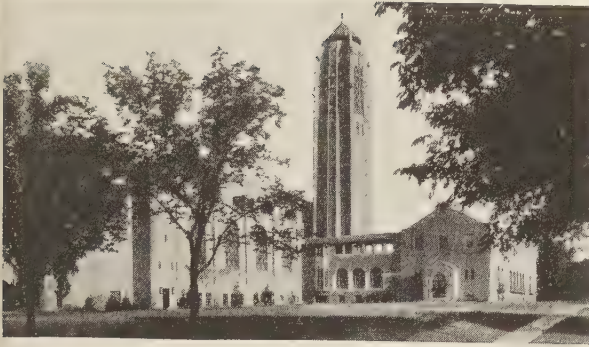
Drama Epilogue (While the organ plays the above softly.) — We, too, may meditate upon the faith to which we cling, and seek to build it stronger that in life's extremities it may not fail to be our stay.

The wind is hushed, the rain has stopped its restless beating against Brantley's home. The sea is gradually becoming calm, and over the pointed crags, born upon the deep, nocturnal shades just lifting, sounds the echo of the message, "Peace, be still." And down the pathway leading to the harbor a Stranger with his lantern takes his solemn way.

"My God, my Father, While I stray,
Far from my home, in life's rough way,
Oh, teach me from my heart to say,

"Thy will be done!" "

(*From behind the curtain a chorus is heard singing, "Master the tempest is raging," at the conclusion of which the benediction is pronounced.*)



Church Building

UNITS IN THE BUILDING

The Church — The Educational Building — The Parish House — The Ladies' Parlor — The Service Units — The Dining Hall and Service Rooms — The Stage in Recreation Rooms — The Gymnasium.

FIRST PLYMOUTH CONGREGATIONAL CHURCH,

Lincoln, Nebraska

THE REV. BENJAMIN F. WYLAND, Pastor

A Living Church

YOU must understand — this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter you hear a sound — a sound as of some mighty poem changed. Listen long enough and you will learn that it is made up of the beating of human hearts; of the nameless music of men's souls — that is, if you have ears to hear. If you have eyes, you will presently see the church itself — a looming mystery of many shapes and shadows leaping sheer from floor to dome, the work of no ordinary builder. The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable. The faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades, and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. Over us the stars in their courses sing with the sons of men "Holy! Holy! Holy! Lord God Almighty." — *From the Program of Dedication.*

MEMORIAL GIFTS

1. The sapphire window. 2. The Communion table. 3. The baptismal. 4. The acousticon. 5. The furnishings of the ladies' parlor. 6. The west window overlooking the pulpit. 7. The entire furnishings of the kitchen and annex. 8. The piano in the dining hall. 9. The piano in the junior department. 10. The piano in the gymnasium. 11. The piano in the beginners' department. 12. The tapestries and furnishings in the small dining room. 13. The furnishings for the northwest Parish House. 14. The billiard table for the game room. 15. The furnishings for the girls' club room. 16. A combination radio and talking machine. 17. An automatic player pipe organ for gymnasium and young people's department.





THE CLOISTER



THE AUDITORIUM



THE FOYER

Photographs show the special
Sealex Flooring.

Courtesy of The Congoleum-
Nairn Company.

THE ARCHITECTURE

In description of the architecture of this great structure, symbolic of the pioneer spirit of the West and Pilgrim Faith, the building committee says: "The longing of our people has been not for a Colonial or Gothic Church, one the product of New England and the other of Europe, but for an original type that would fit the pioneer spirit of the West and of our Pilgrim Faith and yet be rooted deep in Church traditions." Professor H. B. Alexander's statement: "The reasoned propriety of the building to its place and purpose is a first principle of architectural excellence. Here in the prairie country of our Middle West an architectural tradition is all to make," was the expression of our desires. This we wrote to H. Van Buren Magonigle, who ranks among the great architects of America, and to Mr. Robert W. McLaughlin, Jr., a younger architect of genius. He went back to the Basilica Church and the Greek Forum behind ecclesiastical traditions, nearer to the fountains of our religious faith. In his hands that early type has found new and strong adaptation to our soil. There the fresh, vigorous faith of the early Christians and the intellectual vigor of Greece combined reason and faith in a Christian Religion that affects all Time. They once were pioneers too. The apse, instead of the chancel where stand pulpit, choir stalls and communion table, we believe better express our free faith. The Carillon or singing tower (with twenty sides) 171 feet high on each of whose four corners stands in sculpture one of the evangelists: Matthew, Mark, Luke and John, bear witness that the Gospel of Christ is the heart of the Church and as "good news" it becomes a singing Gospel Tower. The Cloister garden or forecourt surrounded by a colonnade, with its outdoor pulpit, and a room for one thousand people revives again in the vesper service outdoor preaching and religious worship.

(Continued on page 957)

EDITORIAL

But Jonah Rose Up and Fled Unto Tarshish

AGATHERING of Lakewood persons who have visited Florida within the last few years will feature the evening service tomorrow in the Lakewood Community Church. The pastor, the Rev. Frank H. Nelson, came to Lakewood more than a year ago from Florida, where he was instrumental in establishing a congregation near Palm Beach. The Rev. Nelson will speak briefly tomorrow night on *Christ of the Tropics*.

"Additional features of the program will include the showing of scenic views of tropical beauty; the presentation of souvenirs which have been sent here from Florida for the occasion; presentation of the drama, *Monica*, which portrays an incident in the life of St. Augustine, and a film showing a Negro baptism down south. A special offering for the unemployed will be taken."— *The Cleveland News*.

"Next Sunday will be the last evening service of the season."— *Lakewood Community Church notice in a Lakewood paper*.

"Will exchange pulpits, not house, with minister in radius of thirty miles of Lakewood, Ohio. No honorarium or fee. Only emolument a good summer congregation, a fine group of people and a real change. Expect same in return. Frank Nelson, Community Church, Lakewood, Ohio."— *From a Church Paper*.

One wonders if it be no longer worthwhile to feature persons who have visited Bethlehem, Gethsemane, or even Golgotha, in services. That would complicate the matter of fitting souvenirs, if not films and it would take Christ out of latitudinal tropics and replace him in the attitudinal tropics of his own choosing. It would also replace with the crown of thorns the wig of flowing tropical moss.

One surmises that *THE EXPOSITOR* drama, *Monica*, was selected as much for continuity as ought else, a St. Augustine drama being at least geographically fitting for a Florida service. Its striking preachment and Christian testimony was probably lost in a tropical hurricane. It deserves a more worthy concern, as a service feature, than mere "Boiler-plate."

The "Way of Salvation" is far from exhausted as a source for service themes. The universal state of human depravity still merits as much consideration as any individual state of the Union in spite of its laying claim to no recent boom. The word of the Lord still is, "Arise, go unto Nineveh." How futile the mad dash for Tarshish.



Achilles' Heel, Alcoholicly

IT IS *THE EXPOSITOR*'s conviction that the 18th Amendment will never be voided. The 18th Amendment is a Federal enactment, a portion of the constitution which makes illegal the *manufacture* and the *sale* of intoxicating liquors.

The 18th Amendment does not define intoxicating liquor, it simply pro-

hibits the manufacture and sale of it. A dinner companion, member of the bar, today informed me that the definition of "Intoxicating Liquor" was left to the Volstead Act which specifies one-half of one percent alcohol as an intoxicating beverage. But, he points out, the Volstead Act is not the 18th Amendment. In fact, it is merely an act which may be altered whensoever Congress chooses. To procure a legal return of intoxicants necessitates nothing more impossible than a Congress whose members are of Western inclination and who are spinal enough to vote as they incline. They can change it to define an intoxicant as one with alcoholic content of one, five, or ten, or whatsoever percent they feel inclined to specify. The Act can be so changed, according to my attorney friend, to be more than generous in its definition of *alcoholic content*.

Your congressman has more power to bring back alcohol than your governor, than your national president. See to the type of your selection. I pass this suggestion on for what it may be worth. Nothing can be more devastating than a feeling of false security. Don't depend too much upon the 18th Amendment as impregnable. It does not specify just what the nation is to consider an intoxicant. The Volstead Act does. It seems to be the heel by which a nation held the Amendment Achilles — vulnerable.

JmC

Blind Flying

OLD MAN NEPTUNE studied one wrinkled, empty hand and shook his rusty trident after the fleeting shadow which had just swept the unmarked lanes of his watery domain. Even as the sneer crossed his salted lips, Amelia Putnam set her wheels to unprepared foreign sod and he defeated again, and by a woman, drew back into his tongueless province from whence comes no word of the final landing field of those many who have tried — at least have tried.

Comment on the lady's aerial accomplishment has varied from highest commendation to that of the mere editorial man in the east who said the latest crossing proved nothing more than a fact that has been long known, to wit, "a boy can always jump farther than a girl."

Mrs. Putnam's remarkable flight is not mere happenstance. Once started the press kept us informed on her progress. The real progress was made before the press knew what it was all about, at least before it was considered news.

The papers told us nothing of her numerous night flights, of her flight through storms, of her flying "blind" or by instrument, alone, at night, over the Allegheny mountains. Yet while our thoughts were on other matters she made cool, calculated, complete preparation. The success of her flight bears ample indication of that fact. She could not remove the tremendous risk involved, but she did minimize it. She deserved to achieve.

In times perplexing as these there are other less publicized flights, always. They are flights of fancy, of fear, of foreboding. We groom our engines, fill our tanks and take off uncertainly in our weight-wobbling planes for a por-

ofttimes attempted, yet never achieved, which we declare to be but a few short hours away.

Periodically, we become impressed with the idea that the last sign of Christ's coming has just been fulfilled and that the appointed time is at hand. We lose or have lost sight of the fact that whatever is coming is coming. *It cannot be otherwise.* The conviction which spurs our lagging heels is that the coming is imminent. Our reaction to the supposed *near* approach is more violent than to the *mere* approach. One might as well have no religious conviction as to have one the color of which must be tinted and shaded and the form of which must be moulded and shaped to correspond with what appears to be the relative imminence of that second coming.

Special, hasty, impetuous, ill-conceived preparation for a flight over uncharted expanse indicates more than it accomplishes. There can be none of the necessary assurance or confidence in the heart of the pilot who essays the trip on last minute preparation. He who spends his today grooming his ship, who makes daily practice flights, who has confidence in himself and that Power which holds him aloft, through storm and hours of blind flying over treacherous terrain, appears more ready and better equipped for the trip than that one who suddenly concludes that the trip has to be made and in fear and high hysteria, makes tardy and partial readiness.

The great day is coming but it is coming today no more certainly than it was in the yesterdays. The inexorable law of life is "So live —." "As thy days, so shall thy strength be."

JMR

The PREACHER in his PULPIT

*"They rest not day nor night.
His servants serve Him, and
see His face."*

—Alexander MacLaren

Inspiring Visions of Faith

THE REV. ALVIN E. MAGARY, D.D.,
Pastor Lafayette Avenue Presby.
Church, Brooklyn, N. Y.

Text: Rev. 15:2-3.

DESPITE its obscurities, the Book of Revelation is good reading for our time, if we read it in the light of common sense. We may not understand all of the strange figures which pass in procession across its pages, horsemen, angels, dragons, but as we read it we can feel the thrill of that man's faith who was "in the spirit on the Lord's Day," who

saw God, and "one like unto the Son of Man, whose countenance was as the sun shining in his strength." For a timid wishy-washy Christianity there may be no better tonic than a sympathetic reading of the visions of the Seer of Patmos.

There is no difficulty about understanding the messages to the seven churches with which the book begins. Such churches are all about us, a little weary, a little careless, discouraged, luxury-loving, spiritually fruitless. The people who imagine themselves to be prosperous and successful while they have, in fact, be-

come pitifully impoverished in the real riches of life are among our friends, nor are we strangers to those who have "forsaken their first love" and who find themselves without enthusiasm, living a bored and unproductive life.

LIFE'S BURDENS HEAVY

We are not living in Nero's time nor are we threatened with imprisonment nor death by fire. And yet the burdens of life are heavier to thoughtful men today than they have been since our nation was in the darkest days. Eighteen years ago war broke out, needless, cruel, bloody, and since that day a succession of disasters has fallen on the world. It is no wonder that in these years men's hearts begin to grow faint and their faith to falter. So it may be well that we turn to a revelation of Christianity that was addressed to people who were in trouble and whose hearts were disturbed by the fear of yet greater tribulations.

Here we must begin, you and I, for the foundation of faith is the vision of God. Some years ago a popular novelist followed his hero through many questionable adventures and at last represented him in heaven, where he found the throne of God: but the throne of God was empty. His ironic fancy reflects the tragic skepticism of our time. The first thing discouragement needs is a vision of God on his throne and a renewal of the ancient faith that the world does not stagger blindly and without guidance.

When Israel was in bondage, freedom came with the vision of God; when Joshua faltered, the word came, "Be strong and of good courage, and I will not forsake thee." When Daniel wavered, he saw the Ancient

of Days and took new courage, and when all seemed lost, Isaiah, in the temple "saw the Lord, high and lifted up."

The second great vision of the book is that of the victorious Christ, a Christ who stands athwart the world and conquers it.

A MILITANT CHRIST

The men who have given us the traditional picture of Christ, the slender, anemic figure, with a bearing so sparse in growth as to suggest the need of a patent tonic, did not have in mind the triumphant figure here pictured by the Seer. For Christ, in this book, is a militant, challenging warrior, who marches down the centuries in conquest.

I resent much of the religious teaching of the day which makes of Christianity a mere "way of life," a little experiment in self-management, a formula by which we can be amiably sentimental.

I resent the interpretation of Christianity which consists in getting people together to confess their dirt little two-penny sins and to congratulate themselves in having found personal happiness.

I resent this everlasting harping on the "teachings" of Jesus as if these were the whole of his contribution to life. His words were great words, full of wisdom and of beauty, but there is a greater thing than the teachings of Christ. It is the spirit of Christ. It is that power with which the lives of the heroes of Christian faith have been filled. Should you think that the Apostle Paul had nothing but a few pages of Christ's reported sayings to sustain and inspire him? The martyrs who died in Nero's fires, the

missionaries who took the cross to the far places of the earth, have had more than wise and beautiful sayings to guide and help them. The Christ of Christianity must be a living power. "And He had in His hand seven stars and His face was as the sun shining in His strength." This is no mumblor of sweet sentiment. This is no peddler of a mild philosophy. This is the Saviour of men.

The third great vision of the book is the vision of the sea of glass. Twice the writer saw this and he records it in the fourth and the fifteenth chapters of the book.

The sea has always been the emblem of mystery and of peril. Here in this vision the wild thing lies calm and clear.

There the mystery of the sea is changed to crystal clearness while, mingled with the water, there appears the other element of destruction, fire. The ministry of Christianity is a ministry of reconciliation wherein, at last, elements that have been in deadly antagonism, one to the other, shall be mingled. The Prophet expressed the same thought when he said that the lion and the lamb should lie down together.

HUMANITY REDEEMED

Here on the shore stands a multitude who have come out of great tribulation. It is a picture of humanity redeemed. It is the world as the world will be when the faith of men has been fulfilled. These are they which will have passed through the waters.

As we watch the crowd in the street it may seem to us that their thoughts and aspirations are as far as possible, from the thoughts and aspirations of

the man who first read these pages. But all alike, and all men from that time unto this, have longed for the same assurance that life has direction, that it is not an unreasonable, chaotic thing, without guidance or destination. And again I say, for times like these, when men and women are losing their hold on faith, when they are not only ceasing to have faith in God, but are ceasing to have faith in anything, the reading of this book is an inspiring experience. We may not understand it all, but if we catch its spirit we shall face the problems of our day with better courage. We put away, then, our little Christianity and our little Christ. We cease to indulge ourselves in poetic slop about sweetness and light. We contemplate, instead, a challenging, militant, victorious Saviour, who fills the hearts of men with resolution that they may fight a good fight and hold their faith. We hear His promise to them that endure and overcome. We go back to our tasks with new resolution that, however much the waters of life may swirl around us, we shall stand our ground and be steadfast and unmovable. It is this kind of Christianity, strong and fearless, that will strengthen the hearts of men to the tasks that lie before them in our day.

No, we do not understand all the mystic imagery of this book, but we do understand its meaning as a whole. These times are hard, and life is difficult, but we believe in a Christianity that looks, fearlessly and honestly, at the miseries, the wrongs, the injustices of our time, that sees the old laid waste, but beholds the new, "coming down from God out of heaven," a faith that is assured of the power of God unto the salvation of men."

A Jubilee Year Book

(A Sermon for a Congregational Anniversary)

THE REV. F. W. OTTEN, Brooklyn, N. Y.

"And a book of remembrance was written before Him for them that feared the Lord and that thought upon His name."—Malachi 3:16.

A CONGREGATION of Jesus Christ is more than just a protest against the disintegrating forces of life. It is a demonstration of the God-power in twice-born people. To open the pages of a congregational Year-Book is to unveil the deep things of God in the experience of men. It is to unlock the gates leading into the Garden of the Lord and see God walking with men.

Our congregational Year-Book is not a Fiction Book, unrelated to the practical world of affairs, although it tells of human imagination, aflame with the fire of God and illuminated by the Holy Spirit. It is not a Statistical Book, although it is filled with figures and facts of Christian progress. It is not a Medical Book, although it claims and demonstrates that there is a power beyond the use of medicine, a Lord, "who healeth all thy diseases," a Faith which makes men whole. It is not a Scientific Book, although it maintains that real duties of the day in a God-guided life never conflict and that real truths and laws in a God-directed universe never collide.

It is a Year-Book which contains the Story of the Church, and dedicated to Jesus Christ, the Head of the Church, "time's masterpiece and eternity's glory."

I — A BOOK OF REMEMBRANCE AND HOPE

The Book of Remembrance, spoken of by the prophet, seems to have been written as a protest against the scepticism and rampant prosperity-craze of his day. Said the people that day: "It is very doubtful if our religion has much bearing on our economic progress and profit. It is useless to serve God. The world is well off; evildoers prosper, though they dare God — and they escape." But indeed they muttered.

Said the ambassador of God in reply: "You may prosper and yet fail — you may fail and yet prosper. Prosperity is not necessarily a sign of God's favor, nor is a depression always the result of God's displeasure. They are means of discipline in the hand of your God. They are a test of character, loyalty. If you leave God out of the Happenings of life, out of your plans, thoughts, business dealings, industry and patriotism, you come to no beginning and to no end. Godliness is a matter of the heart, will, mind, and the spirit within, not of outward circumstances. Build first a Kingdom of God within, then the outward Kingdom will conform."

Then they who feared the Lord banded themselves together into a congregation and a Book of Remembrance was written. It proclaimed to city and nation the fact that God's lives of modern men makes a tremendous difference. It told of rekindled hopes, strengthened wills and re-made personalities. These records were a protest against "the material way of looking at things."

A Christian Church is more than massive walls and sloping roof, co-

umns and archways, organ and chimes — a church is the sum total of all its memories and hopes, of all the happenings of God and experiences of Christ in the lives of its members. Within its walls dwells the spirit of bygone days. As you enter its doors you are reminded of the presence of God and all the happy folks who have gone in and out. There linger upon your soul the memories of greetings and partings, of the font and babes laid into the arms of an ever-friendly Christ, of the altar and bouyant youth pledging allegiance to the glorious son of a glorious God, of happy brides, seeing in the light of that day the hopes of an overflowing heart forever realized, of the messages of the pulpit, relating the things of daily life to the things of God. Here worship the rich and the poor, here fathers and mothers, sons and daughters, the unemployed and the well-to-do; finding in the Cross of Christ a new power, a new-born joy and lease on life.

The brightness of heaven and the radiance of an eternal gospel have lingered on all these events and they have received in the measure of their capacity the sanction and guidance of an ever-present Lord. Here is a congregational Year-Book, a Book of Remembrance, in which are recorded the names of those who love the Lord.

As we turn the pages of this glorious book, we remember with grateful appreciation the names of pioneers and builders who banded themselves together in 1847 and built a monument to Christianity in this metropolitan area, whose faces are forgotten but whose names are kept in the

Book of Remembrance and still vibrate upon the passing years.

II. A BOOK OF FELLOWSHIP AND SYMPATHY

Philip Marshall Brown says: "The world is starving for spiritual companionship. Soul-hunger is the most tragic of human wants. All of us know people whom we would give anything to help. But we cannot give what we do not possess. We are worse than futile if we merely describe spiritual food. We must know where and how to get it."

All these folks who have found this fellowship with God, in which all other worth-while friendships are formed, have banded themselves together into Christian congregations. Here they find fellowship in sharing their shortcomings and experiences. Many a divorce has been headed off before it reached the courts and a new outlook on life brought new joys and pleasures and friendships. *A congregation of Jesus Christ is more than just a protest against the disintegrating forces of life. It is a demonstration of the God-power in twice-born people.* They can turn the pages and say: "Look, in this crisis Christ pulled me through, in this place Christ restored my health, here in the silence of the soul I received new encouragement and guidance, here are names of new friends found in market-places and streets and homes and churches, who have told me of their varied experiences. You must also come with us and find our Christ."

III. A BOOK OF INFINITE RELATIONSHIPS

Ruskin says that if you were to cut a square inch out of any of Turner's

(Continued on page 955)

Illustrations

Pearls for Preachers

THE REV. WILLIAM J. HART, D.D.

JULY

Mark 13:28. "Summer."

Hot sunshine on brown roads — spread like new butter upon country bread. Little girls in white frocks, stiff starched and prim. Rockets bursting in a shower of sparks and colored balls against the dark, star-spangled sky. The roll of a drum, and the shrill note of a fife, and the stirring summons of a bugle call, and the deeper note of a bell, tolling.

This is July! And — at the beginning of July — Independence Day. The day on which our nation made its initial stand — the day, in fact, on which it became a nation. "One nation, indivisible, with liberty and justice for all —"

This is the month in which we should consider our country's flag, and the qualities that it embodies. The red for courage, and the white for purity, and the blue for a high, unyielding faith. We should repeat anew the oath of allegiance — realizing, as we do it, the strength and beauty of the words that we say.

We should realize that our flag's courage and faith and purity are in our keeping; that we should obey the laws and respect the ideals of the land over which it waves. . . . — *Margaret E. Sangster, in The Christian Herald.*

OUR COUNTRY

Luke 7:5. "Our nation."

When you talk about there being a better country than the United States, says a Western farmer, every potato winks its eye, every cabbage shakes its head, every beet turns red in the face, every onion gets stronger, every oat field is shocked, rye strokes its beard, corn sticks up its ears, and every foot of ground kicks. — *Sunshine Magazine.*

"SIGNAL IT TO THE NAVY"

Psa. 121:1. "From whence shall my help come?" (R.V.)

It was late at night in Wuhu Hospital, China. A serious operative case came in — a child accidentally shot by bandits. Doctor Hyla Watters was alone in the hospital and needed surgical assistance. Someone recalled that out in Wuhu harbor lay an American gunboat with a friendly and skilled surgeon. On a cot in the hospital lay a British telegrapher under treatment. Tommy Atkins was taken on a stretcher to the roof of the hospital. Using a lamp he signaled to the boat that the doctor was needed and that the hospital car would meet him at the dock. By the time the

British telegrapher was again down in his room, the American naval surgeon was in the operating room. The pictures were soon made, the operation was performed, and the life of a Chinese child was saved. — *The Christian Advocate* (August, 1931).

ENTERED WASHINGTON WITH HIS FLAG

Isa. 13:2. "Lift ye up a banner."

The newspapers of the United States, early in 1931, carried a picture of an aged man with a scarred Union flag. Underneath were these words of explanation:

"66 YEARS LATE — A battle wound on the forehead of Orlando Learned, a union soldier, of the throng entering Washington with the victorious Union forces, in 1865. Recently, carrying a battle-scarred Union flag, he arrived there to visit his daughter, his first opportunity to see the capital."

Though late, the conquering hero entered Washington in the spirit of triumph.

DOG BURIED WITH MILITARY HONORS

Rev. 2:10. "Faithful unto death."

A report from Washington, D. C., related that at Fort Myer, Flannigan, a dog, was buried with full military honors. The band played a funeral march, a volley was fired as a final salute, and then a bugler sounded "taps" as the tiny casket was lowered into the ground.

Every prisoner in the guard house was released to attend the funeral, for Flannigan was the prisoners' pal. He had lived with them for six years. Voluntarily he left behind him a life of freedom and plenty in the colonel's kennels to stay at the guard house, where he became a great favorite. During those six years he went out only when the prisoners were lined up and marched off to march. He both went and returned with them. He died an old age — "in the guard house, with his pals."

SUGGESTION BROUGHT RESULTS

Prov. 15:23. "A word spoken in due season."

The newspapers remarked that Charles H. Tyler, a wealthy lawyer, of Boston, had a million dollars worth of faith in the advice of a physician. Mr. Tyler died in December, 1931, and provided in his will that the Boston City Hospital should receive a million dollars for the construction and maintenance of such a laboratory as had been suggested to him by Dr. George Gray Seal.

Two years earlier, it was learned, Mr. Tyler met Dr. Sears, a trustee of the Boston City Hospital, on the street, and asked him where so much money, if left in his will, would do the most good. "It would be a fine thing," was the reply of Dr. Sears, "if someone would provide funds for a laboratory for surgical research." The suggestion proved to be fruitful in results.

"WANT A SHOVE?"

Ecll. 11:1. "Cast thy bread upon the waters: for thou shalt find it after many days."

The question was asked twice in the same day in the city of Utica, New York. It was a winter morning when Fred DiPerna, tired from trying to crank a frozen car, heard someone ask, "Want a shove?" "Sure," replied Fred. With the help of the motorist the car was soon started.

During the afternoon of the same cold day Fred came upon a motorist having the same trouble as he himself had in the morning. "Want a shove?" asked Fred. "Sure," answered the motorist. Then, as he looked up, each man was surprised; for the motorist was the one who had helped Fred earlier in the day.

"Thanks," said the man after the car had started. "Don't mention it," replied Fred. "That makes us even."

MILLIONAIRE PERFORMS JURY SERVICE

Luke 16:10. "He that is faithful in that which is least is faithful also in much."

The time of John D. Rockefeller, Jr., is worth thousands of dollars an hour, yet he sets aside other duties when the call comes for jury service. He thus sets an example of the recognition of obligation to serve the State. At the close of 1931 a newspaper commented on this fact, and said that Mr. Rockefeller "thinks no job more important than jury duty;" and added that he had just recently served "on a sheriff's jury for the fourth time in a year."

KEPT THE HOME FIRES BURNING

Titus 2:5. "Keepers at home."

Ephraim Scroggs was a pioneer resident of Iredell County in North Carolina. Early in 1932, through the Associate Press, his niece, Mrs. Ellen Lippard, stated that Mr. Scroggs started a fire in his home on his wedding night, and he and his wife kept it burning for fifty years. During the half century of their married life they spent but one day and one night away from home; but each time the fire was so well banked that it did not go out.

THE CHRISTIAN FLAG

Psa. 20:5. "In the name of our God we will set up our banners."

September 26, 1897, was Rally Day in the Sunday school of Brighton Chapel, Coney Island, New York. A speaker had been engaged, but failed to reach the meeting in time. Always ready to meet emergencies, Charles Carlton Overton, who then had charge of the school, undertook to give an extemporaneous talk.

Not having anything special in mind to speak on, he took for his text the American flag which chanced to be draped over one corner of the

pulpit. While he was speaking an inspiration came to him. Why, he thought, should we not have a flag for our Sunday schools and churches? Before he sat down he had outlined to the audience a plan for a Christian flag which would not be restricted by any geographical boundaries, but would remind all men of their allegiance to God, just as the national flag reminds them of their allegiance to their country. Drawing upon his imagination he pictured a flag, the field of which would be white, the color for innocence, purity and peace; in the corner of his white flag Mr. Overton proposed having a union of deep blue, the color of the unclouded sky, the symbol of faith, trust and sincerity; and in this field of blue the cross on which the Saviour died, emblazoned in red.

Such a firm hold did his own suggestion take that Mr. Overton immediately had a flag made corresponding to the one he had described, and on the following Sunday this was draped over the other corner of the pulpit, beside the American flag. This first Christian flag was made by Mr. Annin, a well-known flag manufacturer of New York, who has done much to aid Mr. Overton in securing the wide adoption of the flag.

This is how the Christian flag originated. Its use has spread by leaps and bounds. At one of the largest religious gatherings ever held in Exeter Hall, London, an American visitor found the Christian flag dominating the platform. Another traveler, attending a convention in the city of Shanghai, found the Christian flag occupying its unique place of honor above the flags of the nations.

The Christian flag is not only used everywhere as an emblem, but in some places it renders a definite service. An American missionary in Zululand, South Africa, received a Christian flag from a friend at home. It was exactly what he needed, for he wrote back, "The Christian flag you sent our station is used specially as a signal to the natives when it is Sunday and when Christian services are to be held. They, here, do not know one day from another, so the flag is floated from a high pole on a hilltop where it can be seen for miles around by the natives and be to them a call to prayer."

There is no inconsistency in the idea of a flag for the Christian Church. For we read in Numbers, "And the children of Israel took their journeys . . . in the first place went the standard of the camp of the children of Judah." This was approximate B.C. 1500. The Tabernacle followed the flag.

The Christian flag had been in existence for more than eleven years before a pledge of allegiance for it came into existence. It was written by the Rev. Lynn Harold Hough and first used on Christmas eve, 1908, in the Third Methodist Episcopal Church, Long Island City, N. Y.

"I pledge allegiance to my flag and to the

Saviour for whose Kingdom it stands: one brotherhood uniting all mankind in service and love."—*The Presbyterian Magazine.*

The Church and Society

J. J. PHELAN

Creeds and doctrines are not final and objective realities, but rather *functional social symbols*. It is not a question of soul sanity and immortal destiny that the tenets of a historical creed and your personal faith should harmonize. Why then add to the world's troubles?

* * *

Fiction has a strong hold upon many. Is it because the average person lives in a restricted social and intellectual sphere and wants to widen his horizon of experience? A convenient short-cut is to popularize the heroes of novel, radio and movies. Behold the "town sheik," the "crooner," the alimony star, movie queen, bandit and the fast, clever and loose spender. This is a long jump from the Horatio Alger type of boy and girl hero.

* * *

Many of our popular serial stories are not only "neurotic" and "exotic," but decided "erotic" and "Tommy-rotic." One of these story magazines has a reputed circulation of over two millions each month. When "stories" are syndicated in daily papers — they are readily devoured by millions of readers. If a "success," they are passed on to picture-producers. Likewise, when a book is salacious — it has met the first great requirement of some great "extravaganza." Ballyhoo and balderdash to the *nth* degree.

* * *

"Well, what can the Church do about it?" you ask. "Go to the ant thou sluggard" Don't you know that most of us are visual-minded whether normal adolescents or morons? The Church with its 40 million adherents has *untapped* resources of great wealth, influence and social prestige. Has it no concern with the blatant depicting of graphic Bacchanalian orgies and plots of the underworld? If religion is a matter of proper training in character formation — here is a challenge and field for real service.

* * *

Concerning "pictures" — Church members may refrain from an indiscriminate patronage of commercialized hybrids of art. They may create clean and wholesome pictures themselves — progress has been made, or they may agree to support independent houses whose managers have a working sense of moral and civic responsibility.

* * *

The *individual liberty* that our fathers fought for has no greater foe to combat than an insidious,

highly-financed and politically controlled lobbyism. Our morals, our work, our play, our utilities are largely a concern for someone else. Do you know that there are 150 and more agents at Washington who regulate our peace programs, our markets, even our education, patriotism and religion?

* * *

We are a nation of *inventors*, but you will look in vain for any automatic social or religious device which, by placing a nickel in the slot will solve any of your problems. There is no substitute for united, sustained and vigorous thought.

* * *

Criminal tendencies develop early in morbid, backward, illnourished and uncared for children. What then becomes of that large unknown number who stumble through life with no scientific care? Do they make up our present crop of criminals?

* * *

The so-called "bad" boy and girl decreases in the ratio of *eight to ten* through clinic and scientific treatment. If the principles of *analysis, cooperation and intelligent guidance* can do that much for juvenile misfits — why not apply the same principles to many adults?

* * *

Monoxide gas is not the only stupefying gas. Consider the gases of pompous platitudes, standardized slogans, clever hand-shaking, back slapping and smarm joking — all substitutes for constructive thinking. There are many sleep-producing potions administered to the "dear cause" and "dear people."

* * *

Modern youth claims to be possessed of the spirit of adventure and romanticism. He says that he cannot develop enthusiasm in "things already worked out." We may dismiss him with a laugh or even brand him as an embryonic "red." But you lose him, God will hold you to an accounting. Better develop "Discussion or Consultation Periods" with him, give him a place on committees — even a part in the program making of the Church.

* * *

We are brought face to face with a stark realism today. But there is a true realism and a pseudo realism. In a sensation-hungry world, how prompt we are to take the *exceptional* and make of it the *universal*, the *particular* and call it the *general*, the trite and obvious and magnify it to an undeserved significance

* * *

Consider modern literature with its de-bunking of popular heroes, its "stream of consciousness" technique: modern drama with its appropriation of under-world scenery: modern art planting rose-garden around a pig-sty. Such mental gymnastics are not helpful to right living. There are laboratories of research other than the sink and garbage-can.

The Homiletic Year—July

Section I

THE REV. CHARLES HADDON NABERS, D.D.

ANCIENT LANDMARKS OUR FATHERS HAVE SET

(Independence Day)

Scripture: Proverbs, 22nd Chapter.

Text: Proverbs 22:28. "Remove not the ancient landmark, which thy fathers have set."

Every Independence day is an occasion for the looking backwards in our national life, and for appreciation of the splendid edifice which our fathers builded.

It is a day for thinking of our ancient landmark.

Landmarks in Israel consisted of stones, not so large, set at the corner of each man's property. Since these landmarks were so important, since they were inherited from those who had passed on, they were greatly prized, and zealously guarded from removal or disturbance. In the same manner have some spiritual landmarks come to us from the past. Like the stones of Israel these landmarks are important, and therefore must be guarded with great care.

I. There are Spiritual Landmarks of Faith which we in America are in grave danger of removing from their proper place in national life.

1. One of these landmarks of faith is Belief in the Supernatural, and in a Personal God. Our world is not a world of time and chance. Behind the effects there must be a cause; and that Intelligent Cause is the Personal God who is near and caring. The American nation was builded, and must be maintained by men and women who trust in the reality of a God.
2. Another landmark of faith is the acceptance of the Bible as the word of this personal God for the direction of life. There are as many theories of the Inspiration of the Scriptures as there are Christian sects, and as much difference in any one congregation as we would discover between any two sects. But theory or no theory, the inspiration of the Bible that helps men is an understanding that through its pages the Spirit of God speaks truth to man, and that those who earnestly seek to discover the divine way of living may find full and satisfying answers for the betterment of life.
3. Another landmark of faith is the acknowledgement of Jesus Christ as Lord and Saviour, the Son of God in the sense that no one else is the Son of God, and the Mediator

in His own Person between God and sinning man. It is the old Gospel of Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved."

II. There are also Spiritual Landmarks of Practice which we in America are in grave danger of removing today from our national life.

1. One of these landmarks of Practice is Bigness of Vision. We have been studying maps which are too small, and we have been so concerned with the problems and perils in our own yard that we have forgotten the man on the next street and in the next nation. "The field is the world." America was settled by men and women who had great vision; the American church was the leader in the greatest century of missionary endeavor by men and women who refused to be content with small vision; and we must follow our well-established line of progress.
2. Another landmark of Practice is Unselfish Consecration to worthwhile purposes and supreme aims. The Christian must be like his Master, "who came not to be ministered unto but to minister, and to give his life a ransom for many."

III. Why is it essential to maintain these and other important landmarks in our American Christian life?

1. Because it is so easy to remove them, and when once removed, it is well nigh an impossible task to get them back to the proper place. As with stones on land corners, so with articles of faith and modes of practice in our personal and national life.
2. Because of the heavy penalty which is laid upon those who remove them. This penalty in Israel was natural and necessary; it is so today for those who tend to destroy our faith and practice.
3. Because the Word of our God asks that these things be not removed. Loyalty to Him should lead us to work for their maintenance.
4. Because of what these things have cost. Every barrier against irreligion, and every road along the way to Christ has been built by immeasurable sacrifices of faithful men and women of other days. Not only must they be maintained because of loyalty to God, but because of appreciation for the work of our fathers.
5. Because they are the common need and the common heritage of every new age. Some things change with the turning of a calendar leaf, but others like the things we have men-

tioned abide through all the ages. When we have welcomed all the new truth and all the new light which a new century or so may bring, we shall still be hungering and thirsting for the Old Gospel of a Saviour from sin, for the sweetness of the old moralities, and for the peace of the established order of our God.

* * *

"WHEN HALF GODS GO, THE GODS ARRIVE."

Scripture: 1 Corinthians, 12th Chapter.

Text: 1 Corinthians 12:31. "Covet earnestly the best gifts."

Introduction: With that shrewd insight into the workings of men's minds which places him in the forefront of the world's great thinkers, Emerson used the words of our subject as the two closing lines of a great poem. They have a great spiritual meaning, for worshippers of half-gods are more subtly dangerous to the advance of God's kingdom than are the worshippers of no gods at all. Not only so, half gods must go before real gods can arrive.

Something of the same truth is in the mind of Paul as he tries to wean these Corinthian Christians away from lower things. They needed the lesson to covet the best gifts not more than we need it in 1932.

I. Some half gods of course are gone forever. We worshipped them in the past decades, but we shall never again bow before their shrines. Some of them died in the war days, and some others died when the values of inflation fell. Here they are:

1. Civilization — We used to think that civilization was a test of the truth of our Christian faith, and we held up a material advance of so-called Christian nations as the evidence that Christ was God. We have not confused civilization with Christianity since the troops began the march across Europe in 1914. We can see clearly that this was but a half-god.
2. Efficiency — We organized our churches on the basis of big business, and trusted in machinery to carry forward the work of God. The machinery got in our own way, and while we had abundant statistics for annual reports, we discovered that these figures were no real indication that men and women were growing in grace and in the knowledge of Christ. We quit trusting in the half god, efficiency, when big business, after which we modelled our religious machinery fell to pieces at our feet.
3. Freedom — We have been trying to free the bodies and the minds and the souls of men and women from bondage. We fought in 1861 to free the negroes, in 1898 to free the Cubans, in 1917 to free the world from

despotic rulers and alien lords. We rejoiced when republics were established, but we have looked with mystified eyes upon results of that freedom. We do not now think that freedom is any cure for the ills which beset the souls of men. Since we watched Russia's experiments we have never mentioned the shrine of freedom before which we used to bow so often.

II. Some other half-gods need to go.

1. One is our lust for material manifestations of our religion. We have thought of education in terms of buildings rather than of teachers and of religion in terms of church edifices rather than of Christian ideals. We have pointed out to visitors the magnificent temples we have erected rather than the way in which worshippers are portraying in the community through their personal lives the teachings of the Christ. Temple building interests Christ when in the hearts of His followers a temple is being erected for Him to dwell.
2. Even in such a sacred thing as Bible Study we can bow before half gods, and many of us are doing so. What is it to be a Bible Christian? To know the contents of the 66 books which constitute the Word of God? Not necessarily. To be able to speak glibly about prophecy and to chart the events on the scroll of the future from the statements of the sacred writers? If that is all one is doing, then the Bible is only another book like a thousand volumes turned out by the printer each year. Unless the study of the Bible leads those who study it to personify its message, the whole meaning of the book is missed. No man is a Bible Christian unless he possesses the charity, patience and generosity of soul which Christianity portrays. It is not without meaning that the reverse of the text comes immediately before Paul's wonderful section on Christian love.
3. Even in the very important matter of religious services it is possible to worship half gods. We count the heads present; we compare with those who were there before; we make graphs and tables to show advances in attendance at Sunday schools, Sunday evenings, etc. I do not think that any of the disciples would have kept score on the number of those who listened to Jesus beside Galilee, or that He would have approved its being done. When we emphasize figures or other externals, we may be neglecting the greater matters of the Gospel.

III. What should be the goal before us? When will we be sure that the Gods have arrived, and that we are truly coveting the best gifts?

1. When we have personally surrendered our lives to our Lord with all that such a sur-

render involves, the giving to Christ of our time, our talents, our means, our energies to be used anywhere, anyway, anytime for His glory.

2. When we earnestly and without mental reservation seek the welfare of men and women around us, and when we have within us His own longing for the salvation.

* * *

"FOLLOW ME . . . FISH FOR MEN"

(Daily Vacation Bible Schools)

Scripture: Matthew, 4th Chapter.

Text: Matthew 4:19. "And he saith unto them, Follow me, and I will make you fishers of men."

Introduction: In these words which Jesus spoke unto Simon and Andrew by the Sea of Galilee, there is embodied the twofold message of the Master to all men. In the first clause, "Follow me," there is a challenge for men to come unto Him. In the second, "I will make you fishers of men," there is a command for service.

I. What does it mean really to follow Christ?

- 1. To follow Christ is not merely to commence a process of outward reformation in the life. Every man who comes to Christ will reform, but men do not come by reforming.
- 2. To follow Christ is not merely to attend religious services with some degree of regularity. Would that more church members thought regular attendance at church was necessary. It is necessary. But although necessary, it is not sufficient unto salvation.
- 3. To follow Christ in reality is to Have Him enthroned in the heart and mind to the exclusion or subordination of all else; to

follow Christ is to change our way of looking at things and folks. To follow Christ leads us not to look either out into the world for help or in our own hearts for guidance, but unto Jesus day by day, cultivating the same spirit which gripped Paul, and made him write: "For me to live is Christ."

- 4. To follow Christ is to confess several things about our lives—that we are in need of God, that we are insufficient alone, that we look upon the face of God the Father through faith in Christ.

II. What does it mean to be a Fisher of men? In the opinion of multitudes fishing is both restful and fascinating. When Peter thought Christ was gone, he said to his friends, "I go afishing." Every good fisherman knows exactly how Peter felt. How can we make a success of fishing for men?

- 1. The first rule is: "Go where fish are." We must go out to the places where we find men and women who are to be won for the kingdom of Christ.
- 2. The second rule for successful fishing is: "Use the sort of bait which will interest the fish you seek to catch." What is the bait for the Christian fisherman? The Bible. God honors His own word to lead men to Him. The lives which we live are also our bait. The life that is attractive to win men to Christ is the life in which men can see the spirit of Jesus.
- 3. The third rule is: "Have plenty of patience." We must not get out of humor when we do not have immediate results. We must learn to labor and to wait.

**The Homiletic Year—July
Section II**

THE REV. CHARLES S. BREM, D.D.

July 3 (Sixth Sunday After Trinity)

"Verily I say unto you, That publicans and harlots go into the Kingdom of God before you." Matt. 21:31.

Introduction: Jesus shows that a surrendered will is the prerequisite to entrance into the Kingdom of God.

I. "A man had two sons." God, of course, is the "Man." God has two classes of children. In relation to the Kingdom of God there is only one basis for establishing these two classes. They are the saved and the unsaved. And He alone can decide between them.

They are the saved and the unsaved, yet they are all "tekna"—children. The same tender, affectionate term, implying paternal solicitude, is applied to both of them.

2. "Go work." This was not the command of a master to his servant or slave. It was the vital urge of a loving father that his son might be guided by the law of life. Work is the law of life. "The Father worketh hitherto, and I work." But wise, conscientious, worthy parents will always put responsibility upon their offspring's shoulders as soon as they are able to bear it. In the Kingdom of God the true Pastor spends more time training those entrusted to his pastoral care to "go work" than he spends doing that work himself. Unless the children of the Kingdom learn to work in the vineyard, they will never enter into its fruits. The selfish pastor will do all these things himself because it is easier to do it than to train others to do it for him, who travels the path of least resistance

3. "I will not." We cannot condone his rudeness, but we must sympathize with his honesty. The will was not surrendered. He did not have his heart in the work in which the father was interested. He was in grave danger for the very essence

of sin is to set up our own will in opposition to the revealed will of God. He repented. Probably the pained look in his father's face melted his heart. He surrendered his will. He gave his heart. And it was that surrendered heart which brought him into the Kingdom.

4. "I go, sir" Servile hypocrisy. This son had learned urbanity but missed honesty. The Pharisees in their hypocrisy said: (Matt. 22:16) "Master we know that thou art true, and teachest the way of God in truth, etc.," and the description of this son hit them squarely between their eyes. Furthermore, it led them into the trap where they pronounced their own judgment.

This second son had no intention of yielding to the law of work, but he lacked the honesty and courage to say "no." One is not a pastor very long until he instinctively recognizes the too easy "yes."

Salesmen recognize the brusque, preliminary "no" as a more dependable harbinger of a final, trustworthy "yes" than is the too facile "yes" at first approach. But here, that insincere "I go, Sir!" was the type of a heart not surrendered to God.

5. "Publicans and harlots before you." Not because they were publicans and harlots, but because they repented, as under John the Baptist's preaching, and these Pharisees never would. "Before you." The gates would not be closed. They might follow. But "the last shall be first."

6. Genuine repentance will bring the heart of the sinner into the Kingdom of Heaven with such *eclat* that there will be "more joy in Heaven."

* * *

THE SOUL'S FULL CYCLE

July 10 (Seventh Sunday After Trinity)

Mark 4:26-29.

Introduction: There is no single sentence or verse which can be used as a text from this parable, for in its unity it describes with comforting analogy, the cycle of the soul.

1. "A man" here is God. He casts the seed into the ground. Our Lord promised (John 14:16) "I will pray the Father and He will give you another Comforter, that He may abide with you forever: even the Spirit of Truth . . ." This is the sowing of the seed. Our souls are the soil. Just as soil is helpless and no spontaneous life abides in it, so we, without the Spirit of God implanted in us when we are "born anew" would be helpless. For "that which is born of the flesh remaineth flesh."

This seed is also the Word of Truth. It has the power of eternal life

Go into any city with a score or more of churches, and you will find these two things: Some Church has a "preacher" who is brilliant, witty and entertaining. Yet he preaches to empty pews. Another church in that city (and would God, there were more like this) has a pastor who "determined not to know anything among you,

save Jesus Christ, and Him crucified." People hunger for the Bread of Life — the Word of Truth.

When seed is sown in soil there is a period of germination, during which there is no apparent response. If it is conscientiously planted, it will bring fruit.

2. Truly "He knoweth not how" the seed "should spring up and grow." The mystery of God's grace which transforms the life "dead in trespasses and sin" into a living, fruitful, glowing, testifying soul, is most mysterious in those in whom its glorious work is most apparent. There are a multitude of things which the human mind will never comprehend. The greatest of all these is that mystery of Grace which transforms the sin-cursed outcast into a veritable "angel of light."

3. To my heart, the greatest of this triumphant of truly thrilling truths in this parable, is the one reserved to the last.

"When the fruit is brought forth, immediately he putteth in the sickle."

The binder must go into the field just at exactly the right time. The grain must be mature, or would deteriorate in value. It must not be too ripe, or there would be loss from "shelling out" during the harvest.

Surely the Great Harvester is infinitely more anxious that the "fruit" should be gathered at just the right time.

While the soil could do nothing of itself, yet it has a vital part to play in giving nourishment and in providing that favorable temperature and atmosphere in which the seed can germinate. And in the mystery of growth, the life-seeking tendrils of the plant's roots, lift the dead matter of the soil, up into the vegetable kingdom. It is transformed into the symbol and the actuality of life by cooperation with the seed.

By a holy mystery "that which is born of the flesh" is able to give the response to the seed by which the holy union of the human and the divine is consummated. When that union is perfected and "the fruit is brought forth" there is such a valuable thing produced that "immediately He putteth in the sickle."

I love that word — *immediately*. "Immediately" means that just when you are ready, He will come for you.

* * *

THE FAMILY OF CHRIST

July 17 (Eighth Sunday After Trinity)

Mathew 12:46-50.

Introduction: Our Lord reveals the fact that man's human ties are comparable in eternal worth with that spiritual relationship into which we enter when we become true children to God.

I. The physical family of Jesus.

(a) They failed. "The spirit quickeneth; the flesh profiteth nothing." Their failure is evidenced by the fact that the enemies of Jesus were able to

induce them to believe that His marvellous words were the erratic expressions from an unsound mind. They failed because they had not yet come to that spiritual understanding of Jesus as the Saviour of the world, which would have prevented this blunder.

We fail when we try to base the worth of the Kingdom upon any other foundation than spiritual blessedness.

(b) The Fatherhood of God does not mean that we are His children because He created us. He also created the beasts which do not claim immortality. The physical family of Jesus failed because the Fatherhood of God includes only those who through regeneration, become the spiritual brethren of Christ.

(c) The family failed because they presumed upon certain rights based upon physical kinship. The ties of flesh mean nothing in the Kingdom of God. In fact they are often a stumbling block, as when an unregenerate father or mother will discourage a son or daughter who is trying to live a Christian life.

II. Spiritual relationship transcends all human ties.

(a) Transcends in responsibility. With Paul we must say, "We ought to obey God, rather than men." This does not excuse us from the filial, paternal and fraternal ties. Spiritually we are responsible only to God and no physical kin have a right to interfere.

(b) Spiritual relationship transcends the ties of human family in its scope. No true Christian can become oblivious to the needs of those who do not happen to be related to him in the flesh.

(c) In possibilities. Men may be deprived of all human kin, and yet find in the great family of God all the blessedness and peace and joy which others find in human kinship. And they often find more. "Blood is thicker than water," but it is not nearly as strong as the Spirit of God which unites brethren in Christ.

III. The Spiritual Family of Christ.

(a) It includes all who will enter. The sisters of Jesus were in that solicitous delegation. But the messenger did not mention them in his message. Jesus mentioned them however, when He said "The same is my brother, and sister, and mother."

(b) There are no distinctions of wealth, or social standing, or nationality, or color in this family.

"Whosoever (*ostis*) doeth the will of My Father." That is a general invitation. We read (1 Tim. 2:3, 4) "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."

But "he" (*autos*) — that individual who accepts Him, shall enter into the family of Christ. Jesus said (St. John 3:5) "Except anyone (*tis*)

be born of water and of the Spirit, he cannot enter into the kingdom of God."

The invitation is universal but the acceptance is particular.

Jesus Himself said that those within the privileged circle of His family did not enjoy any blessedness which we may not enjoy today. That is, we may if we do the will of the Father.

* * *

OUR PRICELESS TREASURE

July 24 (Ninth Sunday After Trinity)

Matthew 13:44-46.

Introduction: Jesus is, in each of these parables, the priceless nature of the dominating presence of Christ in our lives. We shall deal only with characteristics common to both parables and which have vital significance in illustrating how Christ comes, with His redemptive power, into our lives.

I. The laborer and the merchant were discharging regular duties, not searching for treasure, nor a remarkable pearl. Their "find" in both cases was a reward which they had not expected and which they had not earned for themselves.

Salvation is never earned by our own labor or merit. We are saved by faith. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." "The gift of God is eternal life through Christ Jesus." The infinite God bestows an infinite Gift which is made possible through infinite sacrifice.

II. Both of these men were engaged in a ceaseless round of humdrum pursuits when suddenly the course of life was changed for them. There are countless millions of men and women all around us today whose lives are a tread-mill existence. To some that glorious moment has come when the treasure, the great pearl, the consciousness of the surrendered life and the indwelling Christ has brought them infinite joy and peace and the sense of triumphant living. But they would never have found that blessed experience in "duties well done" no matter how worthy their lives may have been. There is a growing tendency to depend for salvation upon fair treatment of our fellowmen. But one can never treat his fellowmen fairly until he realizes that each man is created in the image of God and that through redemption in Jesus Christ he has infinite potentialities. And no man can understand that of himself. He will learn it when, and *only* when, he has found the treasure, the priceless pearl, the indwelling Christ.

III. Both of these men recognized instantly the great value of their "find." They made the necessary provisions whereby they could secure the priceless treasure. They did not stop to calculate whether possession of this treasure would be worth all that it cost. They made irrevocable decisions to surrender *all* in order that they might secure the immeasurable good which the treasure would bring. How different they were from the Rich

Young Ruler. "He went away sorrowful, for he had great possessions."

Our priceless treasure as Christians is the kingdom of God, the saving, redeeming, dominant presence of Christ within us. "Seek ye first the kingdom of God" is an axiom of Christian faith. "Thou shalt love the Lord thy God with *all* thy mind, and *all* thy heart, and *all* thy soul, and *all* thy strength." We *can* possess the priceless treasure of Christ's dominance in our lives; and those who have made that complete surrender never have had cause to regret. The partially surrendered life questions the supreme, life-filling worth of the kingdom of God within the soul.

A venerable servant of God, teaching a Sunday school class of adults, asked each write down on a paper he had provided, some secret sin they had not surrendered when they confessed Christ and joined the Church. The next Sunday half the class was absent. No publicity was to be given the statements. No one but the writer was to read them. But that turning of the conscience to a searching introspection was too much for them!

Jealousy, pride, lack of faith, greed, uncharitableness, worldly ambition and many other sins are hugged to the heart as though they were worth more than the joyous, fearless, fruitful, triumphant life which would be ours if we surrendered *all*! Shall we let this unknown laborer and the unidentified merchant be wiser in their realm than we are in the realm of the kingdom of God? May God in His mercy prevent it!

* * *

A TRAGIC FAREWELL

July 31 (Tenth Sunday After Trinity)

Matthew 23:34-39.

Introduction: We have in this lesson appalling contrast. The very depths of hell are opened. The enemies of Christ are in absolute possession of the devil and have gone to the tragic limit to which he can drive them. Contrasted with this are the yearning love, yet the righteous judgment of Christ.

I. Sin knows no limit in the depravity to which it will reduce its victims. ". . . ye kill and crucify; . . . scourge in your synagogues, and persecute . . ." And we know that Jesus had in mind the fact of His own crucifixion which they soon would perpetrate. The fury of the storm of sin gathered force in their ancestors and in them until it broke upon the sinless head of their very Messiah. But such is always the progress of sin. It is never satisfied until destruction is complete. "Sin, when it is finished, bringeth forth death."

II. The righteous judgment of God is a fact. To our finite minds it may seem incompatible with

His infinite love and mercy, but that is only because we are finite. The revealed Word shows the fact of God's judgment of sin, just as clearly as it reveals His tender mercy. Only maudlin fear suggests explaining away the judgment of God, and only dishonest juggling with His Holy Word makes this seemingly possible. Jonathan Edwards preaching "Sinners in the Hands of an Angry God" may seem hopelessly neolithic today, but it was at least more *honest* than much modern false doctrine. Sin is a horrible thing. It so depraves and perverts the children of men who were created in the image of God, that they cannot contemplate His presence with comfort. It converts the wholesome, natural functions of mankind into beastly passion. It ruins lives, destroys all possibility of happy, fruitful living and blasts all hope of its victims for eternal life. Surely no reasonable person could expect such a thing to go unpunished. The unmistakable words of Jesus assure us judgment. "Behold your house is left unto you desolate."

III. The loving, yearning heart of Jesus would gladly have forgiven and received these who were potentially His own children as truly as those who believed on Him. "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." Sin forces God to enforce judgment. When Jesus uses the comparison of the hen and her chicks, he touches the heart of every person who has ever witnessed this spectacle.

So the true Pastor yearns for those to whom he would gladly minister. He cried "O Jerusalem, Jerusalem," and his heart is crushed when he is forced to say with the Master "Ye would not."

IV. The will of man may resist good — even the love of God. "Ye would not." He had said "Whosoever *will* come after Me . . ." and now He says "Ye would not." It has been truly said that a man's strongest point is his weakest. Man's will is a wonderful servant. By the proper use of it we may become oblivious to every untoward circumstance and steel ourselves to the discouragement of unkind fortune. But by a stubborn, unregenerate will we may also resist the Grace of God.

During the World War many people cried out "How can God *permit* such wanton destruction?" They forgot to reckon with the freedom of will with which an omniscient Creator has endowed all men. These enemies of Jesus had brought *themselves* to this hopeless, horrible, fiendish condition. They had hardened their *wills* against His loving, yearning plea. Let us beware lest we in the secret desire to hold on to some cherished sin, also harden the will and the heart against the love and mercy of Jesus our Saviour.

Expositions

PROFESSOR A. T. ROBERTSON, D.D.

Answers to Questions

My dear beloved friend:

I am told in the theological circles in my dearly loved Methodist Episcopal Church that in the years that I have been out of the country in the foreign field a continually decreasing number of Biblical scholars believe that the Apostle John wrote the Gospel that bears his name. Is that true? What do you think about it? Your loving friend forever, William A. Brown, Anaheim, California. (Sometime missionary to the Pampangans; and sometime pastor in America, the Philippine Islands, and Argentina).

There are modern scholars like the late B. W. Bacon, of Yale Divinity School, who stoutly deny the Johannine authorship of the Fourth Gospel (*The Fourth Gospel in Research and Debate*). There are others like Principal A. E. Garvie of New College, London, who claim that the Beloved Disciple, while not John, did have considerable part in producing the book. The present situation in Britain and Germany is clearly presented by Professor W. F. Howard (Birmingham) in his new book, *The Fourth Gospel in Recent Criticism and Interpretation*. I have just read a brilliant new book (*The Son of Thunder*) by Dean J. P. D. Llwyd, of Halifax, Nova Scotia, who uses the Fourth Gospel as Johannine and says: "The evidence which weighs most is that of the general tradition of Christendom that he survived to the last decade of the first century, and was the author of the Revelation and of the Fourth Gospel. For the latter fact we have the testimony of so impartial an investigator as Drummond the Unitarian." The title of Drummond's book is *An Inquiry Into the Character and Authorship of the Fourth Gospel*. William Sanday wrote two books to prove the Johannine authorship, but just before his death questioned if he had not been too positive, but his arguments stand. Nowhere in brief compass can one find a better defence of the Johannine authorship than in *John and His Writings* by David A. Hayes of Garrett Biblical

Institute. There will be debate on the authorship of the Fourth Gospel to the end, but there will always be a host of scholars who see in the Fourth Gospel what Lightfoot and Westcott saw, the Eternal Gospel written by the seraphic eagle, John the Theologian, who has left us his tested and tried interpretation of Jesus as the Son of God.

Dear Christian friends:

Would like to receive light and information on the following Biblical questions for myself and others:

Genesis 3. What died in the case of Adam and Eve after they had sinned? Their body did not die nor their soul. Did their spirit die?

2 Genesis 3. In Revelation 21, 27 and everywhere we read that no sin is in Heaven. How then do you explain that Satan sinned in Heaven and had to be cast out, and he led our first parents to sin?

3:2 Peter 1, 7. What is the original meaning of the words brotherly kindness (some Bibles say love) and love. Is there any marked difference or only a repetition? Thanking you for your courtesy, Yours in the Master's service, Freden Benke, Wetar-luiwin, Alberta, Canada.

Brother Benke presents some hard questions, some of which are not in my line, being in Genesis. Certainly death did come to Adam and Eve's bodies (cf. Rom. 5:12). Job gives us the problem of Satan appearing in Heaven with charges against Job. So in Revelation 12:7-9 we read of "war in heaven" and of a place being found no longer in heaven for the dragon (Satan) and his angels. I am bound to confess that I have no explanation for Satan's appearance in heaven nor for those angels who kept not their rule and left their home (Jude 6).

Milton in "Paradise Lost" has much about it. 2 Peter 1:9 is much simpler, for here we have *philadelphian* for "brotherly love" (fond of the brotherhood), *philos* and *adelphos* and *agapen* for love, the noble word for the highest love toward God and man.

The City of God—Psalm 48

THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

Here is a great song in praise of the Church. It is the last of a trilogy exulting in a mighty deliverance. We cannot be definite upon its occasion. But it well fits that memorable day when Ammon, Moab and Edom came perilously upon Jerusalem in the days of Jehoshaphat and, stricken with panic, turned arms against one another to utter rout and destruction. Psalm 46 rejoices in the

enemy's overthrow, Psalm 47 celebrates the triumph of God's glory, and this Psalm sings the beauty, security and splendor of the City of God. Sings Milton:

* * * * * Fair Jerusalem
The holy city lifted high her towers,
And higher yet the glorious temple reared
Her pile, far off appearing like a mount
Of alabaster, topt with golden spires.

Great is the Lord, and greatly to be praised
 In the city of our God, in the mountain of his holiness.
 Beautiful for situation, the joy of the whole earth,
 Is mount Zion, on the sides of the north,
 The city of the great King.
 God is known in her palaces for a refuge.

For, lo, the kings were assembled, they passed by together.
 They saw it, and so they marvelled;
 They were troubled, and hasted away.
 Fear took hold upon them there, and pain,
 As of a woman in travail.
 Thou breakest the ships of Tarshish with an east wind.

As we have heard, so have we seen
 In the city of the Lord of hosts, in the city of our God:
 God will establish it forever.
 We have thought of thy loving-kindness, O God,
 In the midst of thy temple.
 According to thy name, O God, so is thy praise
 Unto the ends of the earth.
 Thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad,
 Because of thy judgments.
 Walk about Zion and go round about her: tell the towers
 thereof.
 Mark ye well her bulwarks, consider her palaces;
 That ye may tell it to the generation following.
 For this God is our God for ever and ever:
 He will be our guide even unto death.

Beautiful for elevation (*yepheh noph*), she towers. Lovely is Zion, residence of the Davidic kings, but lovelier still is the city to the north, the temple of the heavenly King Jahveh. Indeed "the joy of the whole earth," and doubtless in so large a sense as the singer could not compass. The deliverance is fresh in mind. The allied kings are seen advancing together. They make their camp in the deserts of Tekoah. From there Jerusalem rises to view. As soon as they see it they are amazed, there is an instant bewilderment, panic, flight. Tremors like travail had seized them. They were shattered as the east wind breaks up the proud ships of Tarshish.

"As we have heard," continues the singer, "so have we seen." That is, "we have actually experienced now what before we had known only by tradition, namely, that God upholds his city forever." Many hold that this applies to the earthly, historical city, that Jerusalem is only under eclipse for a season during the "times of the Gentiles" and will be restored. But the deeper thought, the abiding truth, is that Jerusalem was but the chrysalis of that everlasting Church which is impregnable to all foes and the true city of the Great King.

Verses 9-11 lift exultant praise to God for the great benefit just received. "We have thought of thy loving-kindness," etc. The thought of these verses is that before the defenders set out for battle they "compared" *dimmiynu*, reviewed, past deliverances, and so found hope for the present. Again God has wrought, again His Name is glorified, His praise is shown to the ends of the earth; again He is shown to be the God of righteousness. Well may Mount Zion and the daughters of Judah rejoice! To the eye of man the heritage was on the brink of destruction. Again it is marvellously delivered.

The last three verses are a call to the inhabitants of the city, who have been awaiting the event of the crisis to walk around the city, assure themselves that the towers still stand, that the walls are without breach, that the palaces retain their splendor and that no least harm has been permitted to touch the city which is under the protection of the great King. Rather is there great matter for another witness to the glory of the Holy Name. Surely He who has done so great things for us will ever be our guide. The last two words *al muith*, whether spelled with *aleph ayin*, and translated "unto death" or "beyond death," seem not to belong to the Psalm, which probably ends with the words, "He will be our guide." But they do not affect the sense which expresses the firm confidence that the God Who has protected His Church to the present day will continue to do so forever and ever.

In the year of our Lord 410 Alaric and his Visigoths captured and sacked the city of Rome. The mighty world metropolis had fallen after more than 1,100 years of triumphant progress, and the world trembled under that fall. Could the world itself survive such a catastrophe? Says Jerome: "A terrible rumor reaches me from the west telling of Rome besieged, bought for gold, besieged again, life and property perishing together. My voice falters, sobs stifle the words a dictate; for she is a captive, that city which enthralled the world."

It is at this moment of despair and defeat that Augustine writes his "City of God," one of the few greatest books of all time. He too laments the disaster, points clearly to its causes in the immorality, effeminacy and pride of the citizens, and hopes that by self-denial, labor, return to the ancient virtues much may still be regained.

But as Augustine contemplates the ruins of Rome's magnificence, deeper thoughts come to him. He feels with all men the weakness of the strongest governments, the uncertainty that attends the wisest policies, the inadequacy of the most masterful statesmanship. Then there takes shape in his mind the splendid vision of the City of God "coming down out of heaven, adorned as a bride for her husband." The old order is dissolving, but he envisions a pure Christendom arising. Human destiny is not tied to any worldly power, strong, splendid, far-reaching even as Rome's.

So he writes to tell us that there is another kingdom upon earth — a city which hath foundations, whose builder and maker is God. Delving deeper into history he shows that there are two communities from the beginning, one is the City of God, the other is the city of the world. The former begins with Abel; the latter with Cain, of whom it is significantly said that he "built a city." The one is composed of the people of God

led forward from age to age, and destined to eternal joys. The other is composed of those who are without love to God. Man builds his civilization with its inventions, arts, sciences, kingdoms, empires, which are profitable to all. But all human government is conducted by sinful men and can-

not rise above the scope of its moral limitations. Only the Church is the Civitas Dei. It alone endures, and for its sake the world exists. So in the fifth century crisis the note of this ancient psalm was powerfully struck. No doubt it is precisely what we require today.



Methods of Church Work

INDEPENDENCE DAY

July brings again the anniversary of our birth as a separate nation, and many of you will be called upon to make public addresses, and others will devote an evening address to the subject of American citizenship and its meaning. Due to the temper of the times, it will be well to devote such speeches to the need for integrity on the part of those who accept public trust, rather than to call upon the average citizen to support the present political situation with a meek patriotic devotion. The writer of this paragraph sat in a group listening to the radio broadcast of the Memorial Day observance at Arlington, lost for a few moments in the haze of high sounding phrases, and was suddenly jerked back into the present-day reality by the following remark from a professional man of unquestioned sincerity. "Patriotic speeches nauseate me when they are shot at us through a maze of crooked dealing and political knavery. Is it possible that the American nation has grown to be a nation of sheep in the few generations since the signing of the Declaration of Independence, so that they expect us to stand for the present situation in the name of patriotism?" The statement is quoted here because it is a characteristic mental attitude on the part of the intelligent American citizen who has been tricked and shorn until he wonders where he may look to lay his head in the months to come, if the present program of increased expenses and taxation continues in the face of decreased income and curtailment of credit.

America's appreciation of her Declaration of Independence is not to be measured by the number of flowery speeches loaded upon the atmosphere, but upon the fervor with which her citizens are willing to guard their rights as set forth in her constitution against the insidious forces at work to make a nation of homeless, destitute beggars, willing to be fed at public soup kitchens, after being deprived of their farms, their homes, and the privilege to earn their living. If the anniversary we observe on the fourth of July does not quicken the pulse of the American people, the

nation has lost its virility. Jesus held up to scorn a people that placed garlands on the tombs of the martyred prophets, while refusing to heed the prophets' messages. Is it possible for us to visualize the spirit of the citizens of 1776, and act on that vision to the credit of American Citizenship?

VACATION CHURCH SCHOOLS

If you have not seen the Junior Plan Book, and the Beginners and Primary Plan Book, published by the Standard Publishing Company, you should ask for circulars and description of these helpful publications. All teachers in the Vacation Schools will be confronted with the need for stories to tell, and for worship services, and you can secure new and stimulating material on both phases of the work by writing the Standard Publishing Company. From the Bethany Press comes a "Junior Superintendent's Manual" with detailed instruction of program building, as well as suggestions on carrying on the work from one step to another. This Manual is made especially for schools using graded lesson work, but will be useful to anyone working in the Junior Department.

VACATION CHURCH SCHOOLS

The month of June in a great many churches has been devoted to preparing the way for what used to be called the Daily Vacation Bible School, but is now coming to be called the Vacation Church School. The growth in the number of vacation schools is very encouraging. Some churches of course make the experiment and drop the plan after a year or two because it was not well organized. Other churches are making the vacation school as much a part of their regular program as the Sunday session of the church school.

There are a good many cases when pastors themselves teach in the vacation school but it is better if the pastor at the end of the year when he is eager for vacation should not have to take this extra load. It will be better for the pastor to spend time in June to get a school organized in

such a way that it will operate without him. In most cases, it is better to pay some one to act as the superintendent of the vacation church school and if possible to pay the various teachers also a small sum. A great many communities operate the vacation church school on a community basis, all of the churches sharing in the enterprise and in its expense. In one community known to me the vacation school moves around from year to year in the different churches although all the churches are back of the program each year.

All the details of the vacation school which ordinarily comes in July and lasts from two to five weeks should be taken care of during the month of June if not previously arranged for. The choice of teachers, the raising of the budget, the selection of the text books to be used, the planning of the whole program, all of this is a fitting June task.

In a leaflet published by the Presbyterian Board of Christian Education, the following unique educational advantages in the vacation school are stressed:

"1. It has continuity of teaching — the children meet their instructors five successive days each week, just as in public school. The Sunday school and the Week-day Church school must work against the handicap of an interval of six days between lessons.

"2. It meets during the public-school vacation period, when the children are free from all other school duties. The Vacation school does not have to compete with the public school for the child's attention.

"3. It has a daily session of adequate length — two and one-half to three hours, as against an hour to an hour and a half for Sunday school or Week-day Church school. This makes possible a balanced program, blending all the elements of Christian nurture in each day's work."

These additional values are also pointed out:

"A standard Vacation Church school having a total of not less than sixty hours of work will more than double the amount of time the average church now gives to religious education. Such a school makes friends for the church and reaches the community in a unique way. Beginning as a missionary agency, the Vacation Church school has never lost its power to reach those who have not otherwise been touched by the Church. Today, when in every community there are so many children who have no contact with the church or its agencies, this aspect of the Vacation Church school is especially valuable. Many times it has been called 'the greatest friend maker' the Church has. Pastors beginning their work in a new field have frequently reported that through the Vacation Church school they have come into touch with their community in a way that would otherwise have been impossible.

"Because the Vacation Church school has both educational and missionary values, it is of service in every type of church. Location makes no difference; wherever there are children needing religious training, the Vacation Church school is of value as a part of the program of the church."
— J. Elmer Russell.

SUMMER CONFERENCES

One of the great opportunities of the minister in the month of June is to arrange to send a group of his choicest young people to summer conferences. These may be of the interdenominational sort like the conference at Lake Winnepesaukee, New Hampshire, or Lake Geneva, Wisconsin, or they may be denominational conferences.

There are few investments which a church makes which are better worthwhile than the sending of key young people to conferences. It is not that the conference leaders are necessarily so much better than the rural leaders but it is the spirit of the conference, the association with other young people which does the work.

Churches should ordinarily expect young people to pay part of their own way to summer conferences. Young people will appreciate the conference better if they have made some investment of money in it. Of course, there are times when desirable young people simply cannot afford any of the cost of the conference. Exceptional cases like these must be dealt with upon their own merits.

Delegates to summer conferences should as a rule be hand picked. Do not give out a general invitation from the pulpit that delegates are wanted and ask for volunteers. Rather go over the young people of the church thoughtfully and select those who seem to have the most promise, and are most likely to prove leaders. These are the ones to be sent to the conference.

It is usually best to send to a conference those that will have at least one year in the church after they return before they go away to some higher school or college. Have it understood with the young people when they accept the opportunity to go to summer conference they are expected to put into practice what they learned at the conference.

Recently I visited a church which had sent two young people to a summer conference. When the two young men came home, they were asked by the pastor each to give an address at the morning service telling what changes they would like to see in the church in view of what they had learned at the conference. The pastor and the congregation were both surprised at the earnest and stimulating messages the young men gave. Among other things, they wished that the Sunday school could do away with its old-fashioned opening exercise in which the stress was chiefly upon the exercise and instead could have at the opening :

real service of worship. They also said the young people would be glad to take care of the evening service once a month.

These two suggestions were accepted at once and a committee of five of which one of the delegates was made chairman were selected to prepare worship services for the Sunday school. Careful preparation was made and frequently the services were mimeographed. I saw a young man of about sixteen leading a service of worship for the Intermediates, Senior, Adult group in the school and doing it with great dignity and effectiveness.

The young people were also given a chance to

take charge of an evening service once a month. This also they have done during the year with great success. Pastors do not always realize that young people are not particularly keen to have the church do good to them but they are willing in a great many cases to help the church. A much greater response will be had from the young people when they are asked to do something to help than by asking them to come and be helped.

Pastors who wish to get their young people awake and enlisted in church tasks should not fail to send as many of them as possible to summer conferences.—*J. Elmer Russell.*

A SPECIAL PATRIOTIC PROGRAM FOR YOUR CHURCH

The George Washington Bicentennial

Among the many special features offered by the Church during 1932 none will be more apt and important than the patriotic programs incident with the above celebration. It is the high privilege of the churches of the nation to inaugurate and sponsor such programs as will be fitting to the noble character of him whom we seek to honor, and to our country which asks no less than our very best.

The greatest tribute America can pay to her founder is not in words of eulogy alone; but for us Americans to foregather in our several churches and there in devout consecration commit ourselves to the great ideals for which George Washington gave his life. We must be constantly reminded that ours is a great inheritance. Since the spirit and the progress of the nation is dependent upon the religious attitude of our people it becomes our mutual welfare to make this program both instructive and inspiring.

Our national history is so interwoven with the religious life of our Country that no celebration of George Washington would be complete that did not include certain religious exercises and programs by the churches. Whatever shape the program may assume it is at once evident that the spirit of gratitude ought to permeate it all. We should be grateful for the unselfish sacrifice of our forebears; their sincere devotion to the great ideals of our country; their wise counsel and spirit of humanitarianism.

This program should contain, not only a call to patriotism, but a sincere call to prayer. When did our own America need more truly the prayers of its citizens than right now? This program can not be complete without special prayers. A prayer of penitence, confessing our shortcomings; and a petition for Divine guidance through the uncertain days yet to come. George Washington knew, if any man knew, that there was a limit to human power;

and when human aid could do no more he called upon God. In writing to the Governors of the states he said:

"I now make my earnest prayer, that God would have you and the states over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

The following are themes for short talks, or sermonettes:

- A Good Ruler — Exodus 18:21.
- The Memorial of Liberty — Joshua 4:21.
- Lest We Forget — Psalm 9:17.
- Men Who Made America — Isaiah 32:2.
- True National Greatness — 1 Kings 10:1-9.
- Washington, the Man of the Hour — Numbers 12:8.
- Our Ancestors — Genesis 12:2.
- What Made Washington Great? — 2 Timothy 2:15.

No patriotic program will be complete without special readings and appropriate music: These might be used as suitable readings:

- A Song for Heroes — Edwin Markham.
- The Mayflower — Edward Everett.
- The Grandeur of Nations — Charles Sumner.
- The Present Age — W. E. Channing.
- The Gift of Work — Edwin Markham.
- O Beautiful for Spacious Skies — Katharine Lee Bates.
- Battle Hymn of the Republic — Julia Ward Howe.

This service might be introduced by several orchestra numbers and mass singing:

George Washington's Bicentennial March — Sousa.

Father of the Land We Love — George M. Cohan.

Our National Hymn — My Country 'Tis of Thee. Salute — Pledge to the Flag.

Prayer: O Lord our God: We come to thee today as a Church, as a People, as a Nation, to recount thy manifold mercies which thou hast bestowed upon. Help us to be truly grateful, may we remember our blessings to assume our responsibilities. O Thou who art the sources of our help and strength, grant unto us, we beseech Thee, the

desire to serve our fellow men, and that we may never weary in doing good for our country and our kindred. Amen.

Anthem — Selected.

Scripture Reading — Psalm 91.

Quartet — "My Native Land."

The American's Creed.

Address — Washington in the World Order

Pastor.

The Star Spangled Banner.

Benediction.

This service is still farther advanced if it can be made a community affair, having local officers, mayor, or attorneys to take some part in the service.— *The Rev. Lewis Keast.*

FAMILY NIGHT

Here is a service that was put on at the Swift Memorial Church in Sagamore, Mass., May 8, 1932. This was in the evening of Mother's Day. It was a very impressive service which filled the house. There were many high compliments on the service. The stage decorations and the use of lights together with hymn theme made the service very attractive.

* * *

Platform fitted up as a living room. Lights off in the church, only stage lights were on.

Hymn Themes (played by piano, violin and saxophone)

"In the Gloaming by the Fireside"

"Home, Sweet Home."

Bible Act. 10:1-3

Prayer.....Pastor

THE SPIRIT OF HOME —

1. Reading: "The House by the Side of the Road".....Foss

(Hymn Theme: "In the Gloaming by the Fireside.")

2. Reading: "A House is Not a Home." Sykes
(Hymn Theme, "In the Gloaming by the Fireside.")

3. Reading: "Home".....Guest
(Hymn Theme, "Home, Sweet Home.")

NOTICES

Offering (Hymn Themes played)

Violin Solo

Vocal Duet, "Mother's Evening Prayer,"

Vocal Solo: "There's a Dear Little Spot," Huston

Violin Solo

BUILDING A CHRISTIAN HOME

Brief Remarks.....Pastor

1st Speaker — With Large Bible.

(Spot light on Bible)

"The Bible is essential to every Christian home. It might be called the neglected Book. Every child in the home should have his own Bible. It will increase the interest in Bible reading if the Bible is read verse about by the entire family."

Response, "Wonderful Bible"

2nd Speaker — With a large picture of Christ.

(Spot light on picture)

Beautiful pictures make a room beautiful. Here is a picture which is not only beautiful to look at but carries a beautiful thought. It symbolizes that Christ is the Head of this Home. Christ must become the conscious guest of every Christian Home.

Response — "More Love to Thee, Oh Christ" Choe

3rd Speaker — With S.S. and Church Periodicals

(Spot light on church paper)

The Christian home cooperates in every way with the church. Through the church papers the home keeps in touch with not only church news but with the news of the world. The Christian Home contributes every week to the church budget.

Response — "I Love Thy Kingdom Lord".....Choe

4th Speaker

Besides these visible helps from the Christian church there is that deeper help which we may term a Spiritual help. The Christian Home backs the church with her sympathies, best wishes and prayers.

Response — "Sweet Hour of Prayer".....Choe

EVENING WORSHIP.....Led by Pastor

Brief Remarks concerning God's Blessings.

Hymn sung by choir which is on platform.—"Day is Dying in the West."

23rd Psalm, read in unison.

Prayer sung — "Evening Prayer."

Closing Hymn — "Faith of Our Mothers," sung by congregation.

Benediction.

— *The Rev. C. W. Myers, Pastor.*



Motion Pictures

PASTORS, SUMMER, AND MOVIE CAMERAS

How well a movie camera fits in with the clergymen's vacation. An amateur motion picture camera not only provides him with a world of personal enjoyment in "shooting" pictures, but it gives him some excellent ammunition in the entertainment line after he returns home in the fall.

Many churches are presenting their pastors with movie cameras. A camera makes a fine gift, and the results can be shared by the whole church.

Many clergymen purchase cameras of their own, and come back from vacations and give lectures illustrated with their pictures, the results of which sometimes defray the expenses of the trip, or at least go quite a ways toward doing so.

Dr. Roy L. Smith has been giving a lecture entitled "Ignorance Abroad," illustrated with movies of his own making, which has been particularly popular. He has also been booked to give a movie lecture on Palestine. In this lecture he has some unusually excellent pictures.

A letter from him says that he will lecture on an eastern Chautauqua circuit this summer, and he is taking his faithful movie camera along.

Rev. John P. Miller, a Chicago clergyman, went to Sweden last summer and took movies in that country — his native land. All winter he has been lecturing and showing them.

The above is not taking into account any strictly parish or church pictures. There are church gatherings and events to be filmed the year 'round. And all of them usually make interesting picture subjects.

Without question, every pastor, or at least every church, should have a movie camera and projector. While it is very true that interesting film material can be secured on loan, or can be purchased, to use with the parish projector, and such films are perhaps the mainstay of the church's supply, nevertheless films made by the pastor or made under church auspices have a very special interest that is potent in building up attendance whether it be at a regular evening service on Sunday or for some auxiliary club or organization.

MOTION PICTURES FEATURE INTERMISSIONS AT METHODIST-EPISCOPAL QUADRENNIAL CONGRESS

An especially interesting exhibit of the World Service of the Methodist Episcopal Church, arranged in the Board Center Section at the quadrennial congress, just closed at Atlantic City, was featured by 16 mm. motion pictures showing educational and other mission activities, both in this country and in foreign fields. No set program was adhered to, the exhibit being accessible during afternoon hours, and thousands of visitors availed themselves of the opportunity to visit it during intermissions.

Rev. Hiram E. Conger, in charge of the Stereopticon Department of the M.E. World Service, at Chicago, wrote from Atlantic City that the Filmo projector used for showing the pictures was exciting considerable favorable comment because of the good results obtained in an undarkened room. The extent of this favorable interest was demonstrated by the purchase of the machine in use at the exhibit by a nearby New Jersey church.

FOREIGN MISSIONS BOARD SUPPLIES PROJECTOR FOR PERSIAN COLLEGE

That interest in motion pictures in religious and educational activities is truly world-wide, is illustrated by a recent order for a 16 mm. projector placed by the Board of Foreign Missions, Presbyterian Church in the U.S.A., for use in the American College of Teheran, Persia. A projector of this type found suitable for work under the trying conditions of mission work abroad should prove acceptable for work in the churches of this country. Machines of the better type carry guarantees of two years, and give trouble-free service for a much longer period.

MOTION PICTURE REQUIREMENTS OF MODERN CHURCH GROW WITH EXPERIENCE

One of the pioneers in the use of 16 mm. motion pictures in New England, Rev. G. Lewis Porter, pastor of the M.E. Church at Poultney, Vt., offers a typical example of how the quality of motion picture projection in the church is gradually improved by a systematic resort to the improvements developed by far-sighted manufacturers who make a real study of the church market and its requirements.

Beginning at a time when the 200 watt 16 mm. projector afforded the maximum in illumination, Rev. Porter has installed successively the 250-watt and then the 375-watt light, as they were made available. Thus his original illumination was increased 50 per cent and 35 per cent respectively with these two changes, bringing this feature of his projection right up to the minute without subjecting him to the cost of buying a new machine. His old projector kept pace with every develop-

ment in illumination, and, if he so desired, he could avail himself of natural color and sound projection with the same machine as a basis.

The point is that a good machine, bought of a reliable manufacturer, does not readily become obsolete, and has generally been kept up-to-date with very reasonable adaptation charges when improvements in lighting and similar lines have been developed.

In some cases the demands of the movie-using churchman actually anticipate the developments of the motion picture industry. Thus a prominent churchman and educator in up-state New York owns practically everything produced by one of the leading manufacturers, including the latest type of 16 mm. sound-on-disc talkie reproducer, and is now pressing for a combination disc and 16 mm. sound-on-film reproducer, as well as a

16 mm. sound-on-film camera. Neither of the latter items are completed even in engineering laboratories — yet this advanced churchman and educator makes known his wants in advance of engineering development.

Another instance of the forward-looking attitude of the pastor who judges church motion picture work on the basis of his own experience was furnished by Rev. W. R. Rings, of Toledo, Ohio, who wrote: "As soon as my projector is paid for, I fully intend to add apparatus for talking pictures. My projector will require no additional equipment for talking pictures except the sound unit. To any pastor who faces a situation similar to my own and who has the courage to sign a contract, I recommend the purchase of a 16 mm. projector and its regular use as a part of the educational program of the church."

Let Ford Hicks, specialist in this field, answer your questions.

PREACHERS and REACHING !

RIP VAN WINKLE PREACHERS

There are times when a minister's best friend is the fire as his "file" is his worst enemy. Wise is the minister who knows the worth of a *burned* sermon as well as of a *barreled* one. To one who knows the worth of the former there are ten (to make a very conservative estimate) who think they know the value of the latter. Most ministers deal too gently, I fear, with those productions which they call sermons. The temptation is great to think of them more highly than one ought to think. Wherefore do ministers come at last to have an accumulation of sermon notes which are gathered into their "barrel."

Many an honest jest have I heard concerning the barrel, about the way one digs into it and all that. It is good to talk so provided it be but in jest. It is more than a jest when it is said of any minister that the length of his ministry has direct relationship to the depth of his barrel. Such preaching becomes an achievement of the memory rather than an achievement of the mind. There is quite a difference between serving the Lord with "all our mind" and serving him with all our memory.

I am not thinking so much of the effect of repetitive preaching upon the congregation as I am of the effect upon the minister himself. An editor spoke to me, with regard to the preaching of an

evangelist, who, after an interval of ten years, had been asked to hold a series of meetings. The editor was an old inhabitant. He had reported the former series of meetings and he told me that all that would be necessary with regard to the matter of publicity would be to change the date and a few other incidental items and the request could stand as it was written ten years ago. Only a few weeks ago, in a series of union meetings in our city, I was much interested in one of the sermons, or rather I was irritated by it. Every illustration was at least ten years old. Though the field of thought from which the preacher had taken his theme was one of the most written upon topics in the last decade there was not the slightest suggestion of this fact. In other words, it was a *barrel* sermon.

It is not always so, of course. Last Sunday I had the pleasure of reading through the manuscripts of four sermons from a young preacher. The superscription written at the head of each: the date and place of the preaching, a notation that it had been preached at M——, then revised and preached at B——. I was glad to see the word "revised." For I have hope of a preacher who lays stress upon that necessity, evidence of a growing mind.

It is not a good thing for a minister to do too much back-trailing on past sermons. He is in danger of developing a grooved mind rather than a growing one. Tinkering with old material then become incapable of thinking through the new material. These men say that every new thing is but a repetition of the old. History repeats itself. Human nature is the same through all the ages. So the old sermons are still made to function.

know men who seem not to know any such science as psychology, while as for psycho-analysis, that is but a new fad. Lyman Abbott said that you can tell whether a minister was of the eighteenth or the twentieth century merely by looking at his library. You can find out the same thing by listening to his sermons. Only in these fast moving days we do not think in terms of centuries, we think in terms of decades.

The minister who is still revising his sermons of a decade ago had better have a care. "Model T" sermons are now out of date, Barth and his supporters notwithstanding. Better for those sermons that they be cast into the heart of the fiery furnace. I am not saying that there are no facts of faith which are not more than ten years old. Any minister with a growing experience will have need radically to alter or add, as the case may be, to any sermon which he preached ten years ago. If this be not so, there is but one question to ask: "Where have you been of late?" It does not take twenty years to make a man into a Rip Van Winkle.

Too many ministers who lean hard upon their barreled sermons are paying the price of it in lack of originality. You can build a new sermon from the ground up easier than remodel the old one. They are out-of-date.

Granted there is something to be said for filing away one's sermons, but let it not be overlooked that there is also something to be said for the firing of them. Sermons should be prepared for a specific purpose. Some are easier to make over than others in order to meet a different situation. Some had better not be made over in the sense of revising, but had better be burned. They fulfilled a purpose. They expressed an attitude. We shall never preach in that way again for any similar purpose. In that new time we shall have another attitude to express. We have grown. Our views change. Think of what you once thought about the economic order; about temperance, about war, about tabooed amusements, and then think of what you now think. You have changed, have you not? Your life is deeper now. Your arguments are more forceful. This means, for some sermons, revision; for others, destruction.

I knew a minister once who declared that he owed it to his congregation and himself to present the truth fresh from the mint each week. It was a spartan discipline. He would not have a host of barreled sermons to tempt him to ease and provincialism.

Thus far I had the average preacher only in mind. But let not those of great reputation think that they are free from temptation to use the barreled sermon. My experience has been that often they are the chief defaulters. Deans, presidents, professors, occupied with a hundred other duties, preaching at a different point each Sunday, find it easy to take the same sermon along. To each

congregation it seems new. But we are not talking about the effect upon the congregation. We are thinking here about the effect upon the preacher. Men who have come to have a great reputation, unless they watch carefully, come to think of that instead of their religion. I remember as a lad hearing one of England's greatest preachers. He was a sore disappointment to me. My minister had told me of a great sermon he had heard this man preach thirteen years before. The day I listened to this great preacher he preached again the sermon of which I had heard the full account. Perhaps there are some sermons that will bear repeating for thirteen years.

These are the exceptions. A man should grow much in that space of time. From great preachers we expect thoughts, glimpses, flashes of the truth, the staple of tomorrow. We lesser men can tell the truth for this day.

Love not your own sermons to your undoing. Watch the barrel carefully; feed the fire on occasion. By these habits preaching increases in power.—*Fred Smith, Newton, Kansas.*

"The minister who takes care of the people who come will not have to exert himself to attract the people who do not come."

"Oh joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

"Oh Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

During the Civil War President Lincoln met Mrs. Harriet Beecher Stowe. As he shook hands with her he said, "So this is the little woman who stirred up this great war!"

"Uncle Tom's Cabin" has been called the most influential book ever written.

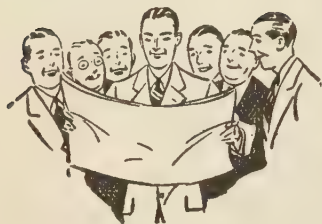
The devil does not need to worry about a home when the mother is uncertain in the course she is taking.

A mother with a long face never can keep her children at home.

How Much Ought I to Give?

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er.
Give as you would to the Master
If you met his loving look;
Give as you would of your substance
If his hand the offering took."

Men



and
the

Church



THE FARMERS SEE RED

Every preacher who believes himself to be a good American citizen, whether in city or country, should read, and read again, Walter W. Liggett's article in the June issue of *The American Mercury*, page 212, entitled, "The Farmers See Red."

It is the duty of the preacher who hopes to hold the confidence of members of his congregation to learn facts about economic conditions which bring misery and heartaches to thousands, and if you want to get facts on the basis of present conditions among the farmers who comprise about 44 per cent of our population, read this article. Absorb it, and talk about, get others to talk about it, and see if some impression can not be made upon the political forces which are responsible for such a situation, before it is too late. These people, the backbone of the American nation, who now "see red" are not swayed by emotional speech-makers, but they are desperate because they can see nothing but chaos and destitution ahead of them, substituted for their seeming security by a ruthless, shortsighted economic system.

We quote one short paragraph from Mr. Liggett's article, which should arouse any right thinking American to protest and action, "If the \$500,000,000 which the Farm Board has squandered in thinly disguised campaign bribes had been intelligently applied to a sensible programme, agricultural conditions today would be materially better." Read the article before you make up your Independence Day address.

A KITE TOURNEY FOR BOYS

The Men's Class of the M.E. Church, New Kensington, Pennsylvania, sponsored a Kite Tournament for boys, in which 77 boys participated. There were five competitive events scheduled, and adult kite fans were astounded at the

cleverness and skill exhibited by the youngsters. One enterprising young man put up three kites on one string; another the Men's Class signia; another a kite made of aluminum; and a tandem kite made of 15 kites hitched together. In addition to the kites, there were exhibition gliders and model airplanes, and prizes were offered for the best models and the longest sustained flight of the model planes and gliders.

This is an excellent idea for an Independence Day outing, or for the Men's Picnic. Why not lay such a plan before the men and boys of your congregation, and watch them grow enthusiastic?

"GREAT MEN" PROGRAMS

An alert leader of a Community Church reported a Men's Club program devoted to the study of outstanding men of America and foreign lands, with special attention to the characteristics which make them responsible for the Great Men in all walks of life. A list of all professions was made at one meeting, and it was decided to learn the names of several outstanding men in each field. There were 55 men in the Club, and each member was assigned the names of several men in the profession listed on which reports were to be made at a later date. The outline on which each report was to be made was as follows: 1. Facts regarding the person on whom the report was made; 2. An interesting story (inject as much human interest as possible); 3. The report must carry the challenge presented by the person (Great Man) and stimulate the audience that worthwhile accomplishments are based on character and adherence to honesty, humility, and integrity; 4. A time limit (restrict so the audience is still eager for more when the discussion closes).

There are many sources from which such information may be secured, and it appears to be a worthwhile undertaking from many points of view. Why not try it!

The Town and Country Church

by THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department,
Presbyterian Church in U.S.*

Law Enforcement

In this year of our Lord, when we are celebrating the 200th anniversary of the birth of George Washington, we have been making much of patriotism. On the 4th of July, we shall wish to renew our loyalty to the nation and pledge afresh our fealty for the protection of our land against dangers of every kind.

One of the chief dangers of the present hour, comes from a widespread disregard for the laws of the land and especially for certain articles in the Constitution of the United States.

What attitude shall the country minister assume toward law enforcement within the boundaries of his parish? I have had a good deal of experience and made many mistakes. I feel, therefore, that I am in a position to utter some words of warning and also to offer some suggestions of a constructive nature. I believe that any minister who undertakes to act as police officer, detective or informant, will discover that he has not adopted the wisest methods.

In my last pastorate we had a rather aggravated condition of law violation. It was before the days of the 18th Amendment, but we were living in a local option territory and bootlegging was rampant. I have seen more people drunk on Saturday afternoon, in a village of less than two hundred inhabitants than I have seen intoxicated during the last five years. The leading bootlegger was a man of attractive personality, and very popular in the community. I visited him in his home, told him that God had given him a great deal of influence with men and that I wanted him to give his heart to Christ and put his influence on the right side. He said he knew that what I was saying was true, but that he had too much money involved and could not make the sacrifice. I then frankly told him that we were going to see that the law took its course. With a scornful laugh he said, "They have tried that before."

Immediately after this we issued a call for the citizens of the community for the purpose of organizing a Law and Order League. Thirty-nine of the leading male citizens answered the call and joined the organization. It was before the day of women voters. The following are the resolutions adopted:

"RESOLVED —

"First. That it is not the primary purpose of this organization to advocate the enactment of new laws, but to encourage and insist upon the enforcement of those we have.

"Second. We pay our taxes to have just laws enacted. We pay our taxes to have them executed and when they are not enforced, we are robbed of our rightful protection, there is infringement of civil justice and violation of social order.

"Third. We believe in the enforcement of every law. If it is a good law, it ought to be enforced because it is just and right that its violators should suffer the penalty. If it be a bad law, its enforcement will secure its repeal.

"Fourth. We recognize that law enforcement will not eradicate crime so long as men are bad, but it will lessen crime. One of the purposes of law is to make it as easy as possible for men to do right and as hard as possible for men to do wrong. The enforcement of law is not only justice to its violators but justice to the community for whose protection it was designed. The enforcement of law is not only a terror to them that do wrong but a praise to them that do right.

"Fifth. We believe that the officers of the state are the paid public servants whose business it is to enforce our laws. To these officers, we, as citizens of Rockbridge County, pledge our hearty support and cordial cooperation in the performance of their sworn duties.

"Sixth. We, as individuals and as an organization, pledge our influence to prevent the continuance in the public office, of any man who is negligent in the performance of public duty, or winks at crime and thus seeks the favor of the criminal classes."

The following committees were appointed: By-Laws, Vigilance, and Enforcement. The Vigilance Committee was to secure evidence; the Enforcement Committee was to provide assistance for the prosecuting attorney. The following rules and by-laws were adopted at the next meeting:

"We the citizens of Brownsburg and community, having organized a Law and Order League with a view to securing a better observance of the laws of our state, especially the Local Op-

tion Laws, and to having better behavior and more orderly conduct in the community, do adopt and hereby agree to observe the rules and by-laws.

"First. The organization shall be known as the Law and Order League.

"Second. The object of the League shall be to secure a better enforcing and observing of the Law.

"Third. Every good citizen shall be eligible for membership.

"Fourth. There shall be no dues assessed or collected. All monies needed by the League shall be raised by voluntary contributions, or by subscriptions.

"Fifth. The officers shall be a president, vice-president and secretary-treasurer, whose duties shall be the usual duties of such officers.

"Sixth. There shall be appointed by the president, a vigilance committee, consisting of three members, to serve three months, whose duties shall be to note violations of the law, and disorderly conduct, secure evidence of such violations of law and disorderly conduct, and in cases where sufficient evidence is secured to have warrants issued and served and to prosecute said cases.

"Seventh. It is the duty of members to serve on committees when appointed to do so, and it shall be the duty of all members to report all violations of law or disorderly conduct to the vigilance committee."

The result was that sixteen indictments were returned against the leading violator of the law. He was put on the road for several months. Finding that the organized community was against him, he gave up his illicit business, was converted, he and his wife united with the Presbyterian Church and lived exemplary lives until their death. He was my friend to the end, and always seemed to appreciate my efforts to lead him to Christ and away from his illegal practices.

Mr. R. L. Patterson, president of the local bank, writes:

"We were not long in cleaning up the community and soon there seemed to be no necessity for the League to function. We did not go around the bush about anything and went right to the violators and told them what we intended to do. I think a League is a fine thing, and can accomplish most any reform if you can get a sufficient number of influential citizens to back it up."

Many of the young people who have grown up since the 18th Amendment, know nothing of the evils of intemperance, even in the local option areas, prior to the time when the traffic was outlawed by the Federal Government. Some very good people have become confused in their thinking. An organization such as is described here, probably ought to be effected in every local community, so as to crystallize and unify public sentiment against violation of law, and youth

should be taught the terrible consequences of intemperance. Everything possible should be done to condition them in loyalty to the law and the land.

It is well for the minister to take a few of the leading citizens of the community into his confidence and get them to become leaders in the promotion of an organization such as has been described above. It is not wise for the community minister to become an officer unless it is the chaplain, or even a member of any of the committees, but all of the committees should feel that they have in him a wise counsellor.

Attractions of The Rural Pastorate

by THE REV. MARTIN SCHROEDER, D.D.
Bloomfield, Nebraska

V. ITS CHALLENGE

It is a well known fact that the smallest families are found among the intelligent, educated, thrifty members of society, living mostly in urban communities. They average less children per family than it requires to keep the nation from dying out. On the other hand it is found that the lower social layers, subnormal humanity, race increases out of proportion to its usefulness; now the superior family is becoming extinct, the interior one increases so as to become a liability to society, God must have placed somewhere the burden of responsibility.

In 1929 a book came out under the title "Builders of America." Its authors used the term "builder" to designate the people who make America what it is, namely "the men and women whose brains are well balanced, well directed, active; people of fine temperament, fine intelligence, and fine health." No one will dispute the correctness of these writers' statement when they conclude, "If the builders are to gain in proportion to the population as a whole so that future generations may slightly excel the present generation their proportion of competent, high-minded people, the number of children per family among the builders must average about four and a half. If this is the average, families with five, six, seven and eight children must be numerous in order to balance those which have from one to four."

According to the Metropolitan Life Insurance Company, to maintain our population at the present level without immigration or emigration the number of children born in families where there are any children at all must average three and one-tenth. Where, we may ask now, do you find the families which have this sufficient number of children to maintain the population of the American

an continent? Here now is the answer to your question why it is that the country produces about three-fourth of the "builders" of America. It is the country where you find the necessary number of children in the average family who grow up under wholesome conditions which the city is said to lack.

Let us illustrate. The annual selection of master farmers in Nebraska may serve the purpose, being typical of what occurs under similar conditions elsewhere. From year to year these selections present very much the same picture. Here are part of the findings from a recent report. At the average age of 54 the ten select-men had increased their average capital from \$2000 to \$77,000 of which only a small percentage was unearned increment. All of them have shown active interest in church and community affairs. Eight of the men are the fathers of forty-five children. Twenty-eight of these children have graduated from high school; twenty-four have attended or are attending college or university. The others are still in high school or grades.

Alongside of the above is the report of another select group, locally different, the selection of "Master Home Makers" from among the farm women of the same state, though again, the description is just to show the potent factors of farm family life which hold true wherever a go has been made in farming. Whether these reports refer to the master farmers or the mothers on the farm, their children are either through, in, or on their way to college for the purpose, as one of them stated, "to see the children educated and settled as useful citizens and be of some service to my country." These democratically and intelligently chosen masters of the farm and its home are usually prominent in church affairs. Conclusion? The city drains the farm home for its professional, business, and religious leaders. "Wallace's Farmer" has the figures that annually not less than 200,000 young men and women are supplied by the country for the maw of the city. What a challenge, what a privilege to be in charge of molding the religious life of America's leading citizens

How many children are there in the average farmer's family? My available information shows that there are five, not counting statistical fractions. In 1926 there died one Joseph Capla. His death was mourned by nine children, 106 grandchildren, 128 great-grandchildren, and two great-great-grandchildren, altogether 245. Some time ago it was my solemn duty to bury a pioneer mother who left 104 living descendants. Just watch the family pew at a country funeral service, and you will know where the nation gets its increase from.

Why is all that talk about the decline of the country church? As long as it can be said that by reason of the higher birthrate, lower mortality, and

wholesome surroundings based on lots of work, fresh air and good food, the country provides by far the greater portion of college graduates, university professors, and other professional men, so long does the country present a challenge to any man looking for a man's sized undertaking. Is it not a real task to help in the perfecting of such lives who, though unrecognized at the moment, turn out to be the greater percentage of leaders in our social structure?

The decline of the country church is in the mind of the people, just as much as the so-called "problem" itself. The country church is not declining, although there is a decline in the number of men and women who are willing to face the challenge and live the simple, "sacrificing" life out in the country parsonage, and to consider it their life's work, instead of merely a stepping stone to a more remunerative and appreciated field of labor. It is a decline (for want of a better word) caused by the continuous demand upon the country folk by the city to keep its wheels moving, but there is no decline in the country's inherent capacity to give the blood of life to the nation's commerce and industry. The inborn strength for development and achievement of the rural population is today the same as ever, and all they ask of the church is to send them capable leaders in the pulpit who are inspired for greatness in simplicity.

The city church, instead of priding itself over apparent successes outshining the country (an often observed fact at conferences), should hold special thanksgiving services to acknowledge what the farm is furnishing not only in grain and greens, but in man-power poured into their very midst.

A LETTER TO FELLOW-SUFFERERS

After being struck by an iceberg, the giant steamship, the *Titanic*, sank on April 15, 1912. Three days later, after the report of the loss of hundreds of her crew and passengers had been confirmed, the widow of Captain Smith, commander of the boat, wrote the following message which was posted outside the White Star offices in London:

"To My Poor Fellow Sufferers: My heart overflows with grief for you all and is laden with sorrow that you are weighed down with this terrible burden that has been thrust upon us. May God be with us and comfort us. Yours in deep sympathy, Eleanor Smith."

Out of the sorrow of her own heart, as she was mourning the loss of her own gallant husband, she spoke to the hearts of many others who had been plunged into deep grief.

Church Night

THE REV. SHIRLEY SWETNAM STILL

I. GREAT ISSUES

Decorate with flags.

Opening Song: "The Son of God Goes Forth to War."

Reading: "The Strife of Right and Wrong:"

Every year is a battle;
Every day sees strife;
There is a right and a wrong way
Through every hour of life.

We are always making decisions;
And decisions are making us;
The most important victories
Are won with their animus.

There is no sudden failure;
No swift success can be;
The road to doom or fame was walked
When no one stopped to see.

Bible Lesson, read by a young man: Prov. 9:17, 18;
Eph. 6:12-17.

Prayer.

Song: "Stand Up, Stand Up for Jesus."

First Talk: "An Issue Had to Be Faced Before We Had a Flag."

1. We could have gone far as a British colony.
2. The financial advantage seemed all in favor of belonging to Great Britain.
3. We had to face two issues: the issue of right and wrong and the issue of freedom. And America decided for freedom and right.

Song: "Battle Hymn of the Republic."

Second Talk: "We Faced an Issue in the Civil War:"

1. We did not stop to consider financial advantage.
2. We could not count the question of custom or habit.
3. We could not even pause because of ties of friendship or kinship.
4. We had to face an issue of right and wrong — and we chose to fight for the right.

Song: "The Kingdom Is Coming."

Third Talk: "We Face an Issue Today — The Temperance Issue:"

1. The eighteenth amendment is a financial advantage to us — but that is not the first consideration.
2. The eighteenth amendment is unpopular with some classes of people. It can even divide political parties, it seems; but we must not pause to think of that.
3. The eighteenth amendment is right. It is a force for God. We dare not overlook this supreme consideration. We must support

it with our prayers and by voting for
who will uphold it.

Song: "Onward, Christian Soldiers."

Closing Prayer.

* * *

II. THE LOVE OF CHRIST

Begin with a group of written-out quotations given out as the people gather. Ask the audience to listen to these quotations as they are read, to be ready to tell the leader what the subject is.

Of course, if no one is sufficiently alert to be ready to name the subject after the quotations are read, the leader will announce the subject.

Quotations: John 15:9, 10; Rom. 8:35; 2 Cor. 5:14

Eph. 3:19; 1 Jno. 4:19; Jno. 13:1; Eph. 5:2.

Song: "Love Divine, All Love Excelling."

Scripture Reading: 1 Jno. 3:1-11.

Prayer, followed by the prayer-song: "More Love to Thee, Oh Christ."

Reading: "Deep Things," by Marguerite Wildgen

"Love deep as Heaven
Offered to men
Over and over
And over again.

"Words deep as Heaven
Spoken until
Anger was answered
On Calvary's Hill.

"Life deep as Heaven
Given for food —
Shed for our drinking —
The body and blood —

"Lord, whose forgiveness
Is seventy times seven,
I am too shallow
For deep things of Heaven."

Talk: "The Love of Christ:"

1. A joyful fact.
2. A purifying force.
3. A motive for service.

Song: "Love Lifted Me."

Talk: "A Description of Christ's Love:"

1. It is a true and developing love.
2. It is a universal love.
3. It is an everlasting love.

Song: "My Jesus, I Love Thee."

Benediction.

Recessional: "Oh, Love That Wilt Not Let Go."

* * *

III. A MID-SUMMER MEETING

Let this meeting be held out-of-doors, or in quantities of flowers and fruit be used as decorations if the service must be held inside.

Open the meeting with "In the Garden" as a special or congregational song. Let this be followed by the second stanza only of "Jesus Is All the World to Me."

Scripture: Psal. 148:1-6.

Song: "This is My Father's World."

Prayer.

Reading: "In Such a Night as This" (Written in the style of the well-known passage from "The Merchant of Venice," Act V., Scene I.). This reading is to be used as a dialog between two readers.

First Reader:

The tired apostles rowed their boat away,
Before a sudden storm fell on the lake,
And Jesus stilled it with His quiet word.

Perhaps it was upon a night like this
When Nicodemus softly made his way
By stealth to see the Christ.

In such a night
Perhaps the wise and foolish virgins rose
To meet their coming Lord.

In such a night
I think our Lord went to Gethsemane
To wait for Judas and the mob.

At night,
When He had risen, He would sometimes come
To cheer His own and teach them.

Then tonight,
And every night, are His who made the world
With summer stars and summer, perfumed wind.
Let us give thanks who owe Him all our joys.

Second Reader:

First Reader:

Second Reader:

First Reader:

Second Reader:

Song: "The Church in the Wildwood."

Lessons from Mid-Summer, brought by three people.

I. Learn to see and appreciate the beauty around you.

II. Learn faithfulness.

1. Summer comes faithfully back to us each year.

2. Now, when many people relax their energies, is the very time to be faithful in church attendance.

III. Learn to work while you may.

1. Summer is passing. It will soon be a memory.

2. Now is the only time you have. Use it.

Prayer in which everyone present is expected to take part.

Song: "The Unclouded Day."

Benediction.

Recessional Music: "America, the Beautiful."

* * *

HOW TO BECOME GREAT

Decorate with pictures of famous men.

Song: "While the Days Are Going By."

Reading by a Child: "I Would Be True," by Howard Arnold Walter. (The poem is omitted

here on the assumption that it is familiar or easily accessible to all.)

Congregational Song: "Somebody Did a Golden Deed."

Bible Lesson: Psalm 1 — read from memory by a young person.

Reading: "Abou Ben Adhem," by Leigh Hunt.

"Abou Ben Adham (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel, writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" — The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adham's name led all the rest.

Talk: How Moses Became a Great Man.

1. He saw a vision.
2. He accepted a big task.
3. He labored without stint for forty years.
4. He endured anger, pettiness, and complaint as part of the task.
5. He kept in touch with God.

Song: "Give of Your Best to the Master."

Talk: "How We May Become Great."

1. Live great daily lives.
2. Make right choices.
3. Genius is an infinite capacity for faithful performance.

Song: "To the Work."

Benediction.

Recessional Music: "The Way of the Cross Leads Home."

THE WAYSIDE PULPIT

Degeneracy has set in because flesh is put before spirit.

God fashioned carnal Jacob into a spiritual conqueror. He can do as much with you.

Do you make excuses for yourself that you would not accept from others?

Expansion is a necessity of Life.

Persistence is the characteristic of the hero.

The test of character is the bad day.

A weakling pulls in his sails when ridiculed.

God revealed to Abraham the doom of Sodom.

How do you feel when misfortune befalls your neighbor?

The secrets of a selfish life are dragged to light.

Get your soul into the heights, your body will follow.

Start to give, if you want to learn how to be generous.

The greatness of eternity is mirrored in the greatness of human nature.

Those who seek perfection attain it; those who seek filth find it.

The purest gems of truth are the common-places of our age, therefore we are tempted to despise them.

The world promises much, only to mock and to destroy.

Since Jesus Christ lived on this earth, great souls have been common.

To be weak and poor in spirit is only the sign of neglect, unbelief, guilt.

Why buy bonds and watch the market reports; buy an interest in the welfare of a human soul.

The grace and love of Christ have touched all phases of Life.

Music for Choir and Organ for July

Prelude

Verset in F Minor — *Franck*
A Sea Song — *MacDowell*
Rhapsody — *Demarest*
In a Monastery Garden — *Ketelbey*
Entrancing Dream — *Gaston de Lille*
Holy! Holy! Holy! — *Burnapp*
Nautilus — *MacDowell*
Angelus — *Massenet*

Offertory

Little Bells of Lourdes — *Gaul*
Still, Still, With Thee — *Merrill*
Intermezzo (Sonata in G) — *Rheinberger*
My Soul Shall be Joyful — *Federlein*
Send Out Thy Light — *Gounod*
With Verdure Clad (Creation) — *Haydn*
O Lord Correct Me — *Handel*
Melodie — *Massenet*

Anthem

Land of Hope and Glory — *Elgar*
He Calls to Me — *Shure*
Hymn of the Last Supper — *Demarst*
What of the Night — *Thompson*
The Lord is My Lught — *Parker*
O Most Merciful — *Elliott*
O Jesus, Thou Art Standing — *Shepherd*
Praise Ye the Father — *Gounod*

Postlude

March — *Lloyd*
Festival March in F — *Gaul*
Paean Heroique — *Diggle*
Marche Romaine — *Gounod*
Jubilate Deo — *Loret*
March in A — *Waring*
March Militaire — *Ashford*
Cornelius March — *Mendelssohn-Gaul*
Festal March — *Kroeger*

The People Who Represent Us at Conference and Conventions

JOHN PHILIP ROSS

From time to time, church and Sunday school groups are called upon to appoint delegates or representatives to some gathering.

It is also true that there are many occasions when some one person must assume special leadership in the home church. We say that the church is to be redecorated, a Sunday school building dedicated, or a reception arranged for the minister and his wife. There will be a good many occasions when we must of necessity, be represented. Our representatives should, by every right, be carefully chosen.

In our high schools and colleges, athletics are given a prominent place as a rule. For various reasons — and they are good ones — those privileged to take a prominent part in athletic activities, must rate well in point of academic scholarship. The schools do not approve of the idea of being represented by poor scholastic material.

An interesting case of this kind came to my notice several years ago. A certain teen-aged boy had been selected to write an essay on an important topic. He was to go to several of the ward schools in the town where he lived, and read this essay to the pupils on the day when they gathered in the public assembly hall.

The young man worked hard. He had remarkable ability and he produced a good piece of work. But unfortunately he made a poor showing upon the Regents (state) examinations, and he was not permitted to go to the other schools and read his essay. He was bitterly disappointed, but the principal of his school told him that while the essay itself was very good, he had not proved himself a good enough scholar to be a representative of that school. The young fellow felt this was unfair.

It is significant in the light of the times that has passed, to find that the young man who had been rather careless and trifling about his serious studies, changed his attitude and has grown into a man who exacts a good deal of himself and is very particular

about doing well, whatever he undertakes. The lesson was a salutary one.

Applicants for many executive and government positions must qualify in point of physical fitness, mental training and character. They must show reasonable proof that they can be fitting representatives of the body of which they are a part.

This is quite as it should be, for a representative is supposed to be one who will do honor in every way to those whom he represents.

Those who represent church or Sunday school groups, surely should not be individuals who in any way will bring discredit upon the religious body from which they come. Quite often, however, ability to pay their own expenses, to dress well, to speak fluently, count.

Instances have been met where representatives or delegates were taken on account of the prominence of their families. Surely none of these conditions should mitigate against any person being sent as a representative — *provided* Christian character, deep interest in the work, and daily living are such as they should be!

It is but fair to say that there may be an occasional exception to the rule, where some one is chosen as a delegate in the hope that he will gain a vision, a new earnestness and a zeal much needed.

By way of illustrations of different types and conditions of representation, the following may be cited:

Case One — A new, modern and splendid Sunday school building was completed and dedicated. A grand reception was given to all interested in religious education, regardless of their denominational affiliations. There were a good many committees of arrangement and much hard work was done.

The woman chosen to appear in the limelight as head of the Welcoming Committee, was a person of prepossessing appearance, a member of the church, the wife of a professional man, and with several children of her own who attended Sunday school irregularly. This lady graced the occasion in certain ways and conducted her part of the affair with dignity.

But a very large percentage of the people knew full well that she had nothing to do — and wanted nothing to do, with those who were not of the socially elect. They knew that she was inclined to play around with

a rather sporty crowd — that her children were largely left to hirelings and often disturbed the whole neighborhood on Sunday in the absence of their parents.

Was it quite fair to the long-time and faithful workers who had sacrificed heavily to make this building possible, that this type of a representative should be given first honors? Was the influence of such a choice a good one? Naturally there were some who wondered.

Case Two — A prominent business man and a church official, was repeatedly and over a period of years, reported to have a goodly stock of wines and spirituous beverages in his cellar. There was no doubt about it, he was interested in the church and in its work. He often talked earnestly on prohibition and strongly advocated it in his public addresses. This gentleman was repeatedly chosen to represent his church at its great annual gatherings. His reports were always listened to with interest, but there were sure to be a few at least, who pointed to what they considered inconsistencies in the situation.

Case Three — A very fine church or parish house had been erected at a considerable expense. When it came time to furnish it, it was recognized that it would take several thousand dollars. The money was not in hand, but it was decided to raise it, and the debt to be paid off as rapidly as possible.

It was agreed that such a fine building should be appropriately furnished, and so after canvassing the possibilities among those most likely to be informed on suitable hangings and furniture — the wife of one of the heaviest supporters of the church was approached to take charge of this important task.

She was frank enough to say at once, "I do not believe it wise or best for me to undertake this. Because of illness and extended travels, I have been in touch with the church but little in the last few years. It would seem to me more fitting that some who have done so much for the building, should assume this responsibility."

But she was urged and finally consented.

Now two drawbacks to this arrangement were not long in showing themselves. First of all, the lady in question on her own account was not limited in any way in her expenditures. If she wanted anything — she

had it and of the best. If it proved unsatisfactory or she tired of it and wished to replace it — she could easily do so. It was her earnest intention to plan the furnishings economically, and to choose those which would be practical, but her ideas on these matters and the ideas of many others, were somewhat different.

Second, the contract for the furnishings was given to a firm which had served her from time to time and which was inclined to be high priced. The result was that the bill was a larger one than had been anticipated.

Again the question arises, was the representation truly representative? It is always unfortunate when disappointments await the end of a long road. This fact in itself discourages the initiative which might project other worthy undertakings.

When a representative is to be selected for any important duty or post, sufficient time and thought should be given to the matter so that a wise selection will be made. Snap judgment at such times is not always wise judgment.

Book Reviews

THE REV. I. J. SWANSON, D.D.

Is God a Person? by Edgar Sheffield Brightman, Borden Parker Bowne, Prof. of Philosophy in Boston University. Association Press. 87 pp. Price not stated. The substance of this book was given originally as lectures before the students and faculty of the Y.M.C.A. Graduate School, the students of Vanderbilt University and the students of Scarritt College, their guests for the occasion. In the first chapter Dr. Brightman outlines the place of personalism in modern philosophy. In the second, he shows the meaning of a personal God in modern life. It is in this chapter that he expounds, afresh, his theory of God's eternal perfectibility. "This does not mean" he explains, "that God is progressing from evil to good, but rather that his eternal creative will can always devise higher levels of good than have ever gone before. His life is therefore a process of cumulative goodness." This theory of "an uncreated 'Given' in God's nature, with Himself as the controller of the 'Given,'" is arousing much interest and is a center of controversy at the moment. In the third chapter, Dr. Brightman defines the place of Christ in the interpretation of a personal God, as not a substitute for God but as a way to Him; as a revelation of God; and as a radical, interpreting a radical God. A scholarly and illuminating book. It shows also, and convincingly that there is no better way "of thinking and living than the way of loyalty to a personal God."

The Teaching of Jesus: Studies of its Form and Content, by T. W. Manson, M.A. Macmillan. 347 pp. \$5.00. This is a work of great erudition. While it may be read with profit by any minister, it will be found of the greatest value to specialists. It confines itself to two main ideas, namely, that the substance of the Gospel is "neither a dogmatic system nor an ethical code, but a Person and a Life;" and that "the key to the N.T. is the notion of the 'Saving Remnant.'" The "Son of Man," Mr. Manson holds, is Jesus' formulation, embodied in his own Person, of the "Remnant" deal in the O.T. In Part One, he treats of the Sources (Mark, "Q," "M" and "L") and also of the formal characteristics of the teaching — language, poetic form and parable. In Part two, he discusses the teaching itself — God as Father and as King; the Kingdom

in the world; Israel, the Remnant; the Church; fundamental principles; the teaching of Jesus; the place of Jesus in the Kingdom on earth; the Son of Man; God as King; the final consummation and Religion and Morals. The main purpose of the book is to prove that "we have one continuing ideal which we can trace from its beginnings in early Hebrew religion through all its strivings and aspirations of prophets, psalmists, apocalypticists, to the teaching of Jesus and Paul, the ideal of the faithful Remnant. We may add that Manson's treatment, the idea of the Remnant is narrow, but comprehensive and inspiring.

A Modern Theism, by Minot Simons, D.D., Minister of All Souls (Unitarian) Church, New York City. Beacon Press. 214 pp. \$1.75. The author's treatment of this theme is sermonic. Its purpose is to create positive spiritual attitudes and to give laymen materials for constructing their own religious philosophy for meeting problems of faith and practical Science, especially in the realm of physics, is creating a new cosmology, Dr. Simons affirms, which appeals to the modern mind especially to that of youth. offers, he says, "a more realistic approach to our understanding of the Reality in which the human spirit has its being." He is sympathetic to that type of religious humanism which springs from a rational theism, gives the individual life moral and spiritual significance to the universe, and ascribes to the space of man a cosmic density. The chapter headings are: A Realistic Approach to Modern Theism, A Modern Theism Without Revelation, A Modern Theism and the Humanistic Movement, A Modern Theism and the Great Mysteries, A Modern Theism and the Divine Compassion, A Modern Theism and Certain Difficulties in the Practice of Religion, A Modern Theism and Spiritual Evolution and A Modern Theism and the Meaning of Life. While we dissent from the author's Unitarian teaching about Jesus, yet we regard his defence and exposition of theism as able, discerning and faith-building.

Piety Versus Moralism, the Passing of the New England Theology, by Joseph Haroutunian. Harcourt, 329 pp. \$3.00. A history and interpretation of Calvinism and of the rise of liberal theology and ultimate

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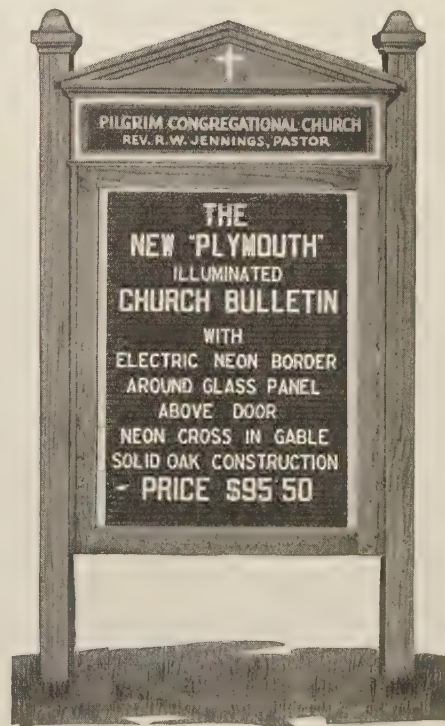
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of Unitarianism in New England, during the period between 1750 and 1830. The author traces the development of theological thought from Jonathan Edwards to Nathaniel W. Taylor. He explains how and why cultured New England shook itself free from the bonds of inherited Calvinism, with its doctrines of original sin, predestination, irresistible grace, limited atonement, etc. The New Theology, which New England finally accepted, came to them through the English Deists. It described men as having an innate capacity for good; infinite possibilities for moral perfection; ability and obligation to cooperate with God to bring about the actualization of God's intended moral kingdom; and it also taught that Jesus made human salvation possible through His revelation of the good life and of man's obligation to imitate Him. The author points out that the old theology reflected the stratification of mediaeval society into levels of privilege and dignity, while the new theology reflected the freedom engendered by the discovery and settlement of new lands, with its emphasis upon freedom and equality. He shows also how the old theology was further modified by the rise of science and a new humanism. Another factor in the situation, he points out, was that the social and political privileges growing out of church connection began to lessen in the 18th century and as a result church going steadily declined. Incidentally, the author speaks a good word for Calvinism. He charges that present-day humanism is skeptical and "naturalistic." "In order to become religious," he adds, "humanism must become reconciled with God." An able and searching inquiry into the causes which wrecked the older Calvinism and produced the liberal theology of New England.

Sons of Thunder, Pulpit Power of the Past, by Clarence Edward Macartney, D.D.L.P. Stone Lectures, Princeton Theological Seminary, 1928. Revell. 254 pp. \$2.00. In the introduction Prof. Loetscher tells us that these lectures awakened thrilling interest in those who heard them. We can easily understand this, because even in print they arouse the reader's enthusiasm. The great preachers whom they describe and whose sermonic excellences (and defects) they portray are: John Bunyan, by the grace of God, preacher of the Gospel; Thomas Guthrie, a pictorial preacher; Thomas Chalmers, a propositional preacher; Edward Irving, an apocalyptic preacher; Peter Cartwright, a voice crying in the wilderness; James Waddell, the blind preacher of Virginia; Gilbert Tennent, the preacher of a famous sermon; Samuel Davies, poet, preacher and patriot; Eliphalet Nott (duelling) and Lyman Beecher (temperance). In addition to analysis and description of the preaching of these noted men, Dr. Macartney gives illuminating glimpses of the times they lived in, as well as estimates of the service they rendered to moral reform and religion. His style is vivid and eloquent.

New Tendencies in Teaching Religion, by Harold J. Sheridan, Prof. of Religious Education, Ohio Wesleyan University. Abingdon. 112 pp. \$1.25. This is a book for forward-thinking Sunday school teachers. The author points out the shifting of emphasis in religious teaching from merely teaching a lesson to the working out of its principles in activities and projects in the pupil's life. The traditional method of S.S. teaching has been found ineffective, in a multitude of cases, both as to character and service. The newer methods, advocated by Prof. Sheridan, stress the study of personality and guidance of the pupil in higher ways of living. He discusses the life-situation approach to teaching; the place of activity in learning; interest and attitude and the demand for creative education. A stimulating discussion of an important subject.

The Uses of Literature in the Pulpit, by Oswald

W. S. McCall, D.D. Harpers. 127 pp. \$1.50. The author, an Australian by birth and training, is pastor of the First Congregational church in Berkeley, California. He is recognized as one of the outstanding preachers in America. In this book he shows how the study of literature fertilizes the preacher's mind and spirit; it proves his style, and furnishes him with innumerable illustrations. He points out how literature (as he defines as "human thought and experience comprehensively stated") develops thought and its communication, the power of imagination, felicity of speech, refinement. The outstanding section of the book, in our think, is the one entitled "the service of literature as the embassy of Christ." "Allusions"—apposite quotations from great literature—are appended to each section. Every minister would do well to study this book; it should make him a more interesting, forceful, and a more genuinely spiritual preacher.

An Introduction to Living Philosophy, by W. F. Robinson, Ph.D., Prof. of Philosophy, Indiana University. Crowell. 381 pp., with portraits of William James, Josiah Royce, George Santayana, John Dewey and Henri Bergson. \$3.00. Every minister ought to be a student of philosophy, for, says Robinson, "the philosopher desires to integrate and evaluate facts, to probe beneath the obvious to the deeper order, to go behind the immediately given facts. Insight into the hidden depths of reality, perspective on human nature and nature in their entirety, in the words of Plato, to be a spectator of time and existence—these are the philosopher's objectives." The author's introduction describes contemporary types and problems. In the first, One, he writes on the meaning and value of philosophy; on how to study philosophy; on philosophical method; and outlines the branches, problems and history of philosophy. He follows this with a splendid summary and appraisal of Idealism, Realism, Pragmatism and other types. Beginners will find this introduction to Living Philosophy clear and interesting. Dr. Robinson's estimates of these types of modern philosophy are competent, fair, and illuminating.

As I See Religion, by Harry Emerson Fosdick, D.D. Harpers. 201 pp. \$2.00. Fosdick continues to make notable contributions to the religious thought and life of our day. His books on Prayer, Immortality, etc., are vital messages. As every one knows, Fosdick is a liberal, but he has the intense convictions, zeal and earnestness of the best type of the old-fashioned religionist. This book will help any intelligent reader seeking religious guidance. How Fosdick "sees religion" is of great interest to a great multitude. He discusses What is Religion? What is Christianity? Religion Without Christ? Are religious people fooling themselves? But religion is an art, and Morals secede from the union (with religion). The extent of Fosdick's reading may be inferred from the 300 and more references he makes in this volume to noted authors both of the past and present.

Winning Ways for Working Churches, by L. Smith, D.D. Abingdon. 240 pp. \$2.00. The author is an expert in this field. In his twelve-year pastorate of Simpson Church, Minneapolis (where he has been phenomenally successful) he tested out most of the methods he recommends in this volume for making church work more effective. He deals with the technique of getting the spiritual message of the church to the community. No minister can afford to neglect reading this book. It will make his ministry more effective. (Warning: If you are not prepared to do hard, pass this book up; it is intended for ministers who believe in the "strenuous life.")

Pictured Truth, 208 pp. Blackboard Edition. 224 pp. Both by R. F. Y. Pierce. Revell. Price

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gnized master in the field of blackboard drawing
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Pioneer Heroes, by J. Walker McSpadden. 300 pp.
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The Lutheran World Almanac, compiled by
M. Norlie and G. L. Kieffer. Pub., The National
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Sermons

(Continued from page 925)

skies, you would find the infinite in
it. If you meet a true Christ-filled
man you will find the touch of the
infinite in every word that he speaks
and every action and duty he per-
forms. He is in the world but not of
the world.

For This Bewildered World

That Strange Little Brown Man

GANDHI

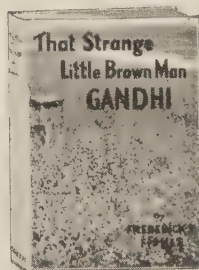
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We have profound respect for the Jubilee Year-Book, and thank the Lord Jesus Christ for its memories and hopes, its fellowships and sympathies and, above all, its infinite relationships.



Church Building

(Continued from page 918)

BUILDING FOR THE AGES

"Therefore when we build, let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for. And let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and men will say as they look upon the labor and wrought substance of them—'See! This, our Fathers did for us.'"—*Muskin.*

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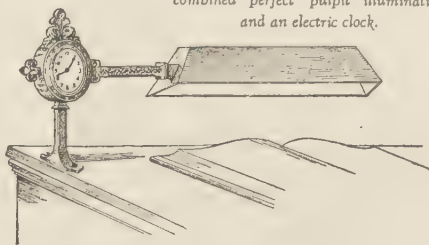
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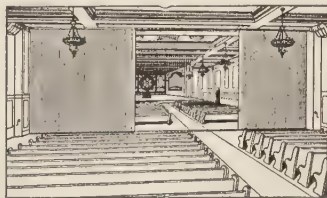
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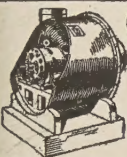
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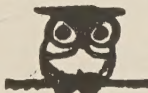
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